

THE CHINESE RECORDER

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Some Special Aspects of The Present Situation

EDITORIAL

After the Earthquake. Christian work has felt the full force of China's social and political earthquake. The most violent quakes have passed but various tremors are still evident. Much of the institutional structure erected by long and laborious missionary work is either shaken or shifted out of position. As is usual after an earthquake, the problem of rebuilding is coming to the forefront in Christian thought. This involves a redrafting of plans and institutional reconstruction. Before starting in on such redrafting and reconstruction it is necessary to locate the major considerations. We have heard frequent reference to two such major considerations of the Christian Movement in China with which rebuilding will probably have to start. (1) "What is the *essential* Christian message?" (2) "What is to be the future relation of Chinese self-determining churches to the western churches which have done so much to bring them into being?" Both these major considerations are suggested more than once in this issue. Much has already been said about both of them. Their urgency has, however, become especially significant as a result of the revolutionary earthquake. Answers to both these questions are urgently needed. Much time will be needed to unearth their significance and discover how they must be built into a reconstructed Christian Movement. No

concensus of Christian opinion on either of them is yet in available form. Progress in Christian reconstruction in China will move fast or slow in accordance with the ease or difficulty of answering them.

The General Outlook. The political situation has become more involved and less predictable. Nevertheless for the time being revolutionary agitation has eased off. Violent propaganda is much reduced. In general conditions are much quieter.

Criticism of China also has lessened. The policy of friendship and co-operation is gaining ground. Missionary circles, however, are quite uncertain about the future. This uncertainty is least evident in North China. Peking residents do not anticipate experiences similar to that of Nanking. From Canton news comes of plans to start Christian work in the fall. Difficulties are still plentiful, and some uncertainty as to future developments still obtains. Generally speaking this uncertainty has to do most with centers of Christian effort in the Yangtze valley. In this region some cities are still disturbed; others practically normal. In Chekiang church work is, under Chinese leadership, almost normal. Recent missionary visitors to Nanking found the people and the Christians most friendly. At times, however, soldiers acted somewhat truculently. Church work still goes on albeit somewhat hesitatingly. With regards to Christian work Hankow is comparatively quiet. The Wesleyan Methodist Mission reports that its widespread evangelistic work is being maintained, though with difficulty. Hunan has distinctly changed for the better. Church work has to a large extent been resumed. Officials are friendly to missionaries. A large proportion of C.I.M. missionaries have been able to keep at work even in this province. West China is still troubled by uncertain military conditions. Nevertheless Christian workers are hopeful. About eighty per cent of the work of the United Church of Canada has been kept going. In general, therefore, the outlook for Christian work has somewhat improved. By the side of the note of uncertainty a mood of "sane optimism" is emerging. The Chinese Church has stood the shock of the earthquake in a most encouraging way.

Our Opponents Rest.

The anti-Christian tremors have also sunk to smaller proportions. For the moment the earth wave of criticism of Christianity seems to have spent itself. Nanking, for instance, is still pasted over with slogans, but they say nothing against Christianity so far as we can ascertain. Fukien, we are told, is at the moment practically free from anti-Christian agitation. The change in this regard in Changsha is very encouraging. Christian property in this city has all been returned to its owners though there are plans on foot for its registration with the government which creates a new problem for Christians (see page

610). The Y. M. C. A. finds its headquarters none the worse for occupation. This unfortunately is not true of the plant of the Biola Institute. At the moment we know of no place where *violent* anti-Christian agitation is in evidence. It is of course recognized that this movement has come in waves and may therefore reappear. In Hunan, for instance, those interested therein are still in residence. In any case Christians have a breathing space in this regard. This does not mean, by any means, that all the difficulties confronting Christian work have ended. It does mean a chance to measure them in a calmer spirit.

Christian Schools. Christian schools still feel the receding tremors of the recent upheaval. Two questions sum up their chief problems. (1) "To open or not to open?" (2) "To register or not to register?" In most cases the answer to the first question depends upon the decision as to the second. The final date for registration ends with the last day of August. Pressure for registration is still in evidence. A few missions have decided not to open their schools without their former privileges as to religious instruction. In most cases, however, the schools will be opened if possible. There seems little need to close any schools at present on account of registration requirements, for schools which do not wish to separate education and religious instruction may apply for a postponement of the date of registration. In Chekiang the pressure for registration is strong both on the part of Government and Chinese Christians. In many other places, however, it has weakened. In Canton, for instance, no school except one has registered and all expect to reopen this fall. Educational conditions have improved in Fukien. Changes in government personnel and variations in local regulations make it difficult to register even where that is desired. The urgency of registration tends to give way to that of other political problems. In many places, in consequence, registration is not as live an issue as formerly. For the present it tends to slip into abeyance. It will probably come to the front again later. In general, therefore, the prospects for opening Christian schools have improved. Mission schools will not, however, reopen in Hunan this autumn. This is due to a precautionary order on the part of the educational authorities. In Nanking, however, Ginling College and Nanking University have held successful summer sessions and expect to reopen as usual with some of the foreign staff in residence.

Student agitators have also received some good advice. Recently the 69th session of the Central Educational Commission of the Nationalist Government attempted to indicate some lines along which discipline must be retained and maintained by school authorities. Sixteen demands put forth by the Shanghai Students' Union were considered and answers made to all of them, including denial of the "right" of stu-

dents to choose their teachers and to be represented on school administrative bodies. The necessity of leaving the problems of "educational rights," "party education" and "religious education" to the proper authorities was also upheld. In short this meeting endeavored to strengthen the hands of educational authorities. How far such resolutions can be made effective, is like some other matters, open to question. The resolutions show an encouraging change in public opinion none the less.

The Missionaries.

Though revolutionary agitation has for the moment subsided and some problems confronting Christian work are in abeyance there seems to be no likelihood of a general resumption of missionary activity in the immediate future. Mission attitudes and plans in this regard fall into three groups. A few missions do not plan, at present, to return any missionaries. Some will send a few for special work or positions. A comparatively small number of new missionaries will also come for whom the North China Union Language School will be opened. A few missions, mainly in North China, plan to have as many of their missionaries return as possible. This cautious resumption of missionary activities is due in part to the unsettled attitude of consular authorities and also to uncertainty about conditions in many districts. Missionaries with families will be sent back to Shansi. In general, however, the tendency is not to have families return with such men as may do so. A certain number of missionaries will return to places like Hankow and Changsha. Some think the situation in Nanking has not changed sufficiently for many missionaries to return there. In any event accommodating any large number of them with places to live would present a serious question. Some missions plan for missionaries to make visits to their fields but not to return now in any numbers. Towards the general resumption of work by missionaries two attitudes are in evidence. (1) Not to return until directly requested to do so. (2) To return as soon as possible and endeavor to work back into the situation quietly. Which of these two attitudes has the headway it is impossible to say. From many places urgent requests for the return of missionaries are coming from Chinese Christians. In some cases, however, this request does not assume a return in full force. In a few cases the request is tempered by the suggestion, "as soon as practicable." Just how many missionaries will return cannot now be said. Their status under the new situation still calls for definition. One missionary, who has been and still is in the thick of things in Central China, feels that there is a real place for the missionary, man or woman, who can learn the lesson of humility. This seems to be the *sine qua non* of the new missionary attitude. To it must be added patience. For the future work and place of the missionary involve questions that will take time to solve.

The Testing of the Church.

Interpretations of the present situation from the Christian viewpoint are in order. We hope to publish some gathered from various sources in our next issue. For the nonce we may say that this is a time of testing the ability of Christians to withstand and overcome shocks. The Chinese Church is being tested in three ways:—(1) Their age-old cultural and religious consciousness is coming into conflict with their Christian consciousness. Parellel to this is a tendency towards the fusion of western and Chinese religious ideas, seen more particularly in the Eclectic Societies' movement and in various recent publications. How shall the Chinese Church meet this tendency to fusion? (2) Coupled with this is the need for the Chinese Church to work out an evangelistic message suited to the times. We wish that Chinese leaders could sit down with their missionary friends and try to work out this needed message (see page 595, 600). (3) Then there is need that Chinese Christian leaders articulate their thought and aims. Many manifestos have been issued by Chinese Christian groups. These indicate a desire for something new. But taken together these manifestos are not clear as to just what new thing is needed? These three challenging situations may be put together in this way. The upheaval is proving a test of the ability of the Chinese Church to articulate for itself its faith and aims around the distinctive meanings of the Christian religion as centered in and revealed by Jesus Christ. It is challenged to make up its own mind and state its own faith. The social earthquake has in the providence of God provided the Chinese Church with the greatest opportunity it has ever faced. It is a test of its ability to express its faith in Christ for itself.

The Testing of the Missionary.

The missionaries are being tested also. That past events and the present situation call for humility and patience has already been intimated. As a group they are as eager to help China as ever. But to sink this eagerness in waiting is one of the demands of the hour. To some extent missionaries must be opportunists until the features of their future task evolve. As a group they stand for evolutionary rather than revolutionary progress. They must needs restrain their eagerness while their new status and task evolve. One missionary puts it this way, "We positively believe it is better to hang on in an obviously unideal way than to give up because we cannot in the midst of a revolution have all we would desire." That means to apply the evolutionary ideal in the midst of a revolutionary situation. But it is far from easy to face the greatest opportunity for Christian effort and message China ever presented in that way. Nevertheless to a large extent the laying out of plans by western Christian leaders must wait

until Chinese Christian leaders have had time to make up their own minds. There are, moreover, points at which this time of testing has especial significance for the missionary. Missionary ability is being called on to meet the following tests:—(1) To practice the secret of friendship. (2) To fit into a new situation in a way that will push forward the eternal enterprise of bringing men into touch with God. (3) To wait patiently for God to reveal His will for the Chinese Church through the Chinese mind. (4) To seek with Chinese Christians for the essentials of the Christian faith and give these the precedence. (5) To manifest a joyful and impelling loyalty to Christ. (6) To manifest the *overcoming* spirit of those who know that God's plans cannot fail. The testing is not of the missionary ability to lead in forward planning but of his ability to manifest a conquering faith. One of our correspondents feels (page 596) that the Chinese Church does not yet have a Christ big enough for its challenging tasks. In reality the present situation is a test of the ability of Chinese and western Christians alike, to see that together they present a Christ big enough to meet China's clamant needs, and manifest a common will and purpose. The Christian Movement is facing the urgent necessity of re-studying, and re-experiencing Christ. Only by that means can the results of the earthquake be cleared away and rebuilding be successfully undertaken.

The Way of the Slogan.

The slogan has been made a most successful weapon of propaganda. It has figured in the attacks on Christianity. It has set forward various campaigns, both good and bad. In spite of prevalent illiteracy its message has gone over. We recall, also, that in 1923 the founder of the "Six Sages Society" (West China) succeeded in stirring China profoundly with his premillennial announcements through a skilful use of literature and prophets. Some diplomats, we find, are interested in the slogan as a means of offsetting campaigns against their ideals and their countries. All this makes us wonder why the Christian forces could not use this simple and effective means of announcing their real aims and setting forth the main points of their message. A campaign of Christian "slogans" might not be possible right at this moment. But ere long it should be a perfectly feasible thing to do even if governmental permission were needed. Are our Christian literature societies taking this possibility under consideration? That which has been used to make the Chinese aware of their enemies might with equal success be used to enable them to know who are their friends.

What Should be the Spiritual Equipment of the Missionary in Present-day China?

L. J. BIRNEY

MUCH has been and is being said about the missionary's place in the China of to-day and to-morrow. In the above question the editor strikes a related but far deeper note. One has strong convictions concerning the missionary's rightful place in relation to Chinese leadership and his obligation, rather his high privilege, in finding it. But when found, his supreme responsibility yet awaits him,—in the kind of spiritual equipment he brings to the place. A chance lies just ahead for which all China missionaries should thank God. An opportunity to concentrate our energies more fully upon the central and vital element of our task. The supreme aim and purpose of the earlier missionaries was distinctly and dominantly religious. No one can doubt this who reads the annals of beginnings. There was little organization and administration to interfere with the one great passion which brought them across all seas and through all difficulties. In these later years of the far flung lines and highly developed organizations, when great sums are annually expended, and large numbers are at work, at widely varied tasks, the mere administration necessarily absorbs enormous energies. Thank Heaven if the time is at hand when the generous hearts and well trained minds of China's Christian nationals can not only share, as they have increasingly for years, but practically absorb these tasks, as must ultimately be in any land if the Church is to feel at home with the people and the people feel at home in the Church. Welcome the day when the chief energies of every missionary can again flow into more vital channels. Scarcely has there been a day since Morrison when this was more needed than in "Present day China" for reasons that are more hopeful than discouraging.

What, therefore, should be the missionary's spiritual equipment with which to meet and fulfill in large and generous measure the challenging opportunities of the new day? In complying with the editor's request to attempt an answer to this question the writer disavows any thought that such spiritual qualities as are here suggested are lacking in the missionaries of to-day. They are not. They are characteristic of a very large proportion of the missionaries whom it has been his privilege to know. This, notwithstanding much recent other-side-of-the-world newspaper criticism and much this-side-of-the-world arraignment of a remarkable company who will in any fair-minded estimate average very far above their critics both in intelligence and in piety. But every

NOTE.—Readers of the RECORDER are reminded that the Editorial Board assumes no responsibility for the views expressed by the writers of articles published in these pages.

generation demands its own peculiar religious emphasis or emphases. What spiritual qualities and ideals should the missionary of to-day possess and stress in China?

I. First, a living dynamic Christian experience. A convincing contact with "the things which are not seen." "The full first-hand apprehension of the richly living spaceless and unchanging God." The "I know Whom," that has been the chief inspiration of all sacrificial missionary passion since the first great missionary challenged the sceptic soul of a gentile world with his "I have believed!"; dissipated groping pagan uncertainty with his "I am persuaded!"; lifted the wilted hopes of disillusioned legalists with the "*He* is able!" and called upon Hebrew and gentile alike to commit life and all "unto *Him*" in a mystic spiritual fellowship that anticipates the revelation of "that day" when none can longer doubt the fact of the living God in the living present Christ. It's as old as Christianity,—this first element of modern spiritual missionary equipment; but the reallest things are all very old. It is difficult to write or speak of it without seeming trite and overpious to many. But it is never trite, and is ever the heart of piety to those who live in the joy and power of it. This personal element, the immediate apprehension of and conscious relation to the divine Person is the essential fact of Christianity.

It is fundamental. That more than any other single fact explains the irresistible rise and spread of Christianity against all odds in every age since He came. That alone can explain the mystery and miracle of Pentecost, in the upper room, or any and everywhere else it has since occurred. That alone can explain Paul, Augustine, Bernard, St. Francis, Luther, Wesley, Drummond, Bashford, Speer, and literally countless others who have wrought mightily in Kingdom building; only that can produce such men in the future among any people. For Christianity to lose that in the East or in the West would be to lose its central energy, its transforming dynamic, its achieving power.

It is distinctive. Here lies the most significant contrast between Christianity and all other religions. Here the deepest reason why they are ethnic and Christianity could not be kept so, even through its first generation. Even though all other elements were equal no religion lacking this can ever be a match for the one whose deity can say "Ye in me and I in you," "I am with you always—Therefore go ye,"—and verifies that pledge in overwhelming human experience and conviction in every age. The imminent Person and the resulting spiritual dynamic of Christianity, even more than its superior ethics, is its distinguishing glory and is the warrant of its inevitable ultimate ascendancy in the earth.

It is perpetual. In the very nature of life if such a conscious relationship between the soul and the risen Christ was ever possible in

any age it must always be possible in every age. Indeed increasingly so, as humanity becomes abler to discern and apprehend the world of the Spirit. Yet one cannot but note a decreasing emphasis upon this deepest fact of Christian faith and life in not a little of the preaching, teaching and writing of the West in this ultra practical scientific period. An orgy of psychology, often in the hands of "learned" rather than educated "professors" who have trained the intellectual imagination rather than the capacity for spiritual perception, may attempt to "explain" (away) the phenomenon of Christian experience, but it does not change the fact in the least. Ages after the "orgy" is over, and psychology has emerged from its adolescent omniscience, the Presence will remain the supreme reality of the Christian religion. A growing and truly scientific religious psychology, which takes account of all the facts, is increasingly vindicating the possibility and reality of "an experience of God." There are other signs abundant in the western Christian world of an eager and heart hungry return to the mystic Christian verities which alone can meet life's deepest demands.

Why is this vital emphasis so necessary in the Christian work of China? For these reasons:

(1) China's national temperament is practical, and her mind is preëminently a logical mind. The mystical capacities by which the spiritual realities are directly sensed and apprehended are not so highly developed racially as in Southern Asia. Between the ultra practical and logical and the ultra mystical we would quickly choose the former as the basis of a great and stable civilization. Nevertheless, only the blending of the two can produce the highest individual or corporate life among any people, for some of life's noblest qualities are achieved only through a higher than either the practical or logical sense, as likewise alone are some of life's deepest and most essential truths discerned. China greatly needs in this regard what it is in the spiritual nature of Christianity to give,—the richer and more balanced development of the spiritually perceptive powers. The writer is stating here what not a few mature Chinese Christians have stated in substance to him. The many names that leap to one's lips of Chinese friends and leaders whose experience of the indwelling Christ is rich and revealing, prove how accessible is the soul of China to the ever seeking spirit of Christ,—but there are the very ones who deplore the difficulty with which their people are brought to know Christ in a conscious, rewarding Christian experience. It is one of the missionary's first duties to help these vital Christian leaders in this their supreme but most difficult task. This he can do only by bringing to the task a spiritual equipment which is in itself a revelation of the inner spiritual nature of Christianity.

(2) This emphasis is imperative to-day because the intellectual renaissance, and much that attends the present sweep of the Nationalist

Movement, which in its main ideals is distinctly Christian, and with which we profoundly sympathize,—directly discounts these deeper spiritual realities of the Christian faith. These subversive elements are not essential parts of the movement and are indeed inimical to its highest success, and for the most part do not originate in China, but they are exerting a tremendous influence throughout the country, which will be felt for many years to come. The deity, the morality, the honesty, the legitimate birth, the very historical existence of Christ; the value, the disinterestedness, the divine origin and universal nature of Christianity and the Christian Church,—are being challenged and contemptuously swept aside in much of the propaganda that finds its way into practically every school in the land. Religion is but surviving superstition,—the deadly chloroform of all ambition and initiative, the subtle tool of imperialism and oppression. All these familiar ideas, largely outgrown in the West, have been planted deeply in the mind of China, particularly young China, in these last years. The resulting challenge to the Christian missionary is thrilling. By every means the truth must be made winsome and conclusive. But there is one means without which that will never be done. The radiant incarnation of Christ, a revealing spiritual fellowship with Him alone can make inescapably clear the living essence of Christianity, His abiding presence and power.

(3) A revival of interest in the native religions of China as a form of protest against the "cultural invasion" of Western ideas and religion, is a characteristic of the present tidal wave of nationalist feeling. It seeks to emphasize the virtues and values of these religions in comparison with Christianity and to find in them the approximate duplicate of the main features of Christian ethics. This movement is not to be feared or deprecated, rather appreciated, in so far as it is sincere and open minded. It will result in a fuller knowledge and a fairer estimate of these religions, which is a gain, and is in itself no small matter in the equipment of the present day missionary, but inevitably also it will finally result in making unmistakably clear the supremacy of Christianity. The concluding fact in that comparison is the living Christ, the dynamic Spirit, able to do in spiritual achievement exceeding abundantly above all ethnic faiths, revealing Christianity to be fundamentally not an ethic but a life, whose surpassing ethics can never be realized except through its life.

II. A second essential element of spiritual equipment is the clear discernment of Christ's personal supremacy over everything else in the Christian system. This is easily said and readily believed, but not easily and readily done. The Holy Bible, inspiration, virgin birth, the resurrection, the Church, miracles, and a host of other good things and true, can get in His way and effectually hold up His eager advance. I believe in

all of these, I believe them increasingly, after doubting them all in earlier years. I consider a belief in them to be necessary to the most effective Christian service in China or anywhere, but believe also that contentious argument about, or disproportionate emphasis upon, or baldly literal interpretations of any one of them will only obstruct the Way, conceal the Truth and quench the Life. *He*, not any of these nor all of them together is the Way, the Truth and the Life. *He* never hung His redemptive power on any one of these. *We* never will bring His redemptive power to China by beginning with nor contending about these. *He* alone, exalted, lifted up, will draw all men, oriental or occidental. After these years in China through the period of most ardent discussion between fundamentalists and modernists, I am convinced that this contention can easily do as much to discourage the acceptance of Christianity among the thoughtful youth of China as the outright scepticism of the schools. The contentious modernist and the contentious fundamentalist are both highly dangerous nuisances, and the last place they should be at large is in a land like China, and particularly at a critical time like this when Christianity is meeting obstacles enough from without and should be spared such impediments from within.

What has made "The Christ of the Indian Road" a continued best seller on two continents and carried it into four languages? More than any other one thing, this —the supreme emphasis of the man whose work gave it birth is steadily and exclusively the *Living Christ*, with the deliberate and determined subordination of all related things, however true. Present day China needs missionaries who will keep that emphasis clear, who in school nor hospital nor pulpit will suffer truths to obscure the Truth, nor permit the lurid flares of controversy to draw attention from the gleaming searchlight; who know psychology in general and present day Chinese psychology in particular well enough to see that frantic solicitation about the lesser truths only tends to inspire doubt of the greater; who with unruffled patience, love-inspired sympathy, clear-visioned persistence are able to give to Him in all things theological, or whatever else, the preëminence.

III. A spiritual detachment which will enable the missionary to disentangle the essential gospel from all traditional forms and expressions which are typically western and rejoice to see it create whatever new "means of grace" the peculiar genius of the Chinese people may find more natural and effective. Some nonsense has been written on this subject by a few radical foreigners. For example, the average service of public worship in the Chinese churches has been attacked as a western imposition. None of these critics have suggested anything more promising as worship to take its place. Moreover, so far as the writer has observed the Chinese are not much agitated over this matter, and in their indepen-

dent churches use much the same forms of worship as in mission churches. Not what is western or Chinese but what is Christian is of course the vital question. Were a group of genuine Christians of half a score of nationalities to sit down around the table to decide what should certainly be included in a service of Christian public worship, they would all probably include at least prayer, a word from the Scriptures, Christian song and some spoken message or teaching. This is already the substance of the average service of worship in every land where Christianity is making any headway. It need not be banned simply because it came to the East from the West, for originally it came to the West from the East. Nevertheless, if China can improve upon it and can devise more vital and helpful aids to worship, the missionary must be prepared to welcome and help to effect the change.

So with church organization and administration. These, like forms of public worship, by long association and tradition, tend to identify themselves with one's Christian life and experience. Only thus can they become most truly and helpfully means of grace to the individual. But the missionary in the midst of another people, especially when that people as a result of what the gospel has done, is assuming self direction and independent initiative, must be able to detach his Christian life and growth from all forms of expression and organization, looking upon these as merely instrumental to the spiritual growth of those who may find other forms of organization more satisfactory and truly helpful. To see the denomination which nurtured him and his forebears, which commissioned him to "go" teaching the great evangel, which has followed him beyond the seven seas with its prayers and gifts, and which in turn has nourished and trained thousands of those to whom he came,—to see them reject the church of his faith and affection, or change it beyond recognition, seeking a better means of expression for their own faith and service,—and yet love them none the less and help them all the more, that requires no ordinary spiritual equipment on the part of the missionary of to-day. But such equipment he must have. This does not at all insure that every such threatened or suggested change is best for those who seek it. In this tense atmosphere of ardent national self expression, when the very air is electric with new hope and aspiration, and every "foreign" thing is under scrutiny and suspicion, it is almost inevitable that some changes shall be wrought which in the light of soberer afterthought and experience will prove to have been harmful and unfortunate, and the Church can scarcely hope to be an exception. But there are changes which clearly ought to come, and the missionary in present day China should have a spiritual endowment that will keep him deeply sympathetic with any urge for change that gives substantial promise of a richer, larger, stronger life for Chinese Christians and the Chinese Church.

IV. The spiritual capacity which will enable the missionary to say and to feel profoundly, "My joy therefore is fulfilled" when he sees his Chinese Christian friends on every hand taking the leadership which he and his missionary colleagues have held through the period of beginnings. He has found it always easy to say sincerely with John, "*He* must increase, I must decrease" as he saw Christ's growing Kingdom. It may not be so easy to say "*These* must increase, but I must decrease." But in the very nature of his work they are identical. To this end was he commissioned, and for this cause came he to China. And that has been indeed his conscious aim and hope through years of gruelling toil, but it may easily and unconsciously become a bit detached, a fair enticing vision that keeps his eyes on the future, oblivious to the fact that leadership has arrived, and is waiting to be used. He may become so solicitous for the *work*, sincerely unselfishly so, that the potential *worker* is obscured. Reluctant for the work's sake to entrust it to untried workers. But this vital work we do is only done *in* the workers, not by them. The development of life, personality, human capacity of mind and spirit, is the real work. That work is never perfected, except through work, through the exercise of human powers,—the instruments of power divine. Therefore for the work's sake the responsibilities of leadership, the mind-and-heart-expanding problems and difficulties which the missionary has borne, must be laid upon Chinese minds and hearts just as rapidly as they can be received. They belong there, not merely in a racial or national sense, nor from pride of place, nor the demands of "equality," nor expedient mission policy, but for the far more fundamental reason that *that* is the "*work*," in its deeper and larger aspects. Multiplying converts without that will never fulfill the spirit of His last command.

V. A conception of the gospel which will inseparably blend its spiritual dynamic with the common human needs and conditions of China's teeming millions. In this respect the mission work of the future must be very different in degree from the past. It will be a grave mistake if the chief emphasis ever passes from the inner transforming power of Christ in the individual life, for without that, all changes in environment and conditions may easily create a new community less moral and more selfish than the old. But it will likewise be a mistake if in the great days ahead, when the national emphasis will be, as we hope, upon the people's needs,—desperate needs that are age-old and China-wide,—the missionary should be unable intelligently, sympathetically, efficiently to relate the gospel to these human needs. Says Feng Yu-hsiang, "The Kuo-mingtang offers a program of reforms in factory conditions, minimum wage standards, hours, treatment, limitations on child and women labor, that mean decency for working people. It offers restriction on rent robbers, tax bandits, encourages cooperative enterprises for peasants, banks, schools, dyke projects, which make for decency for the

ninety per cent of China's population which tills the soil and feeds not only China but also large parts of the world outside." May Heaven preserve these Christian ideals and aims in the heart of the Kuomintang and translate them into reality. Christianity has had very much to do with their creation, whether the Kuomintang is conscious of it or not. And only Christianity can keep these ideals when realized in actual life from becoming mere material ends in themselves and therefore as fatal to the higher moral "decencies" of life as are the conditions which they seek to abolish. It is intensely stimulating to any China missionary to anticipate yet other years of service in a new China, where at last the state is striving to bring to the people emancipations which are the practical essence and the human expression of the Gospel of good will to men. It is an amazing challenge to the Christian Church in China, that even the destructive communists who confessedly seek the annihilation of Christianity, set the peasant, the farmer, the "coolie," the poor in the midst, and proclaim "Of such is the Kingdom!" That they often reveal a shrewdly calculating insincerity by their own financial profit from the third of the "people's principles," and their luxurious and persistent refusal to become poor, is aside from the point. The Church will never save itself by attacking Communism and exposing its fallacies, though it may legitimately help in that. It will only save itself by forgetting itself and saving the peasant, the laborer, the coolie, the poor. By translating the gospel into such terms of practical service and simple human helpfulness for China's vast unprivileged millions as shall excel the communist "at his own game" and so reveal to every humble toiler in the land that his largest life and best is found in Christ and not in anti-Christ. The missionary of present day China must deeply sympathize with and be prepared to effectively relate the Gospel to that vast new hope and aim in China's modern program.

There are other things one is eager to add to these needful five, but we forbear. Who has these is at least spiritually ready for the great task ahead, a task which is only fairly begun in the one-tenth of one per cent of China's population who are confessedly Protestant Christians,—a task which will yet require generations to come, and in the doing of which we believe the Chinese will warmly welcome the help of this kind of missionary.

The Imperial Religions of Ch'in and Han

C. WAIDTLOW

IN Shwoa-wen (說文) a description is found of the seven warring states (七雄) who were in the lead towards the end of the Chow dynasty. It is said that they differed not only as far as their laws were concerned, but also in minor things such as the width of their carriages, the size of an acre of land, even their characters and sounds as well as their dress were different. Sze-ma-ch'ien says, that when "The First Emperor" ascended the throne he chose the 10th month as the beginning of the year; clothes, flags, etc., had to be black at the top. The width between the carriage wheels should be six feet. All this has connection with the emperor's worship. His chief god had six as his most important number, while black was his principal colour. The conclusion can be drawn from this that the above mentioned seven states had different chief gods. There were in all, as far as I can find out, twelve gods: seven male and five female. These twelve gods were divided into seven groups, one group in each of the seven warring states.¹ Each of these seven groups of gods may perhaps be called a dynasty of gods. This mode of expression is not quite suitable, because all the twelve gods originally belong to one family,² but I can not find a better.

It is said of "The First Emperor", during the year 221 B.C., that he called the common people 黔首 (black heads). He used this expression because they had to wear a piece of black cloth tied round their head, signifying their subjection to the chief god of the emperor. During the reign of "The First Emperor" there is also mention of twelve golden human beings, most likely alluding to the twelve gods already mentioned. Emperor Wu (140—87 B.C.) placed such a statue in the temple of his chief god in Kan-ch'üan.—Sze-ma-ch'ien also mentions the fact that in the time of the Ch'in dynasty not only laws, weights and measures were equal, but their carts also had the same axle width. "The First Emperor" did not choose the religion of the state of Ch'in, from where he hailed, but the religion of the state of Ch'i (齊). It is recorded by Sze-ma-ch'ien in his "Imperial sacrifice" that the emperor worshipped his eight gods in places that were all found within the borders of the state of Ch'i. He gives a reason for his acting thus. Sze-ma-ch'ien says: "The emperor took what had been handed down from olden times (自古而有之), thus acting the very

1. The state of Chao (趙) is not to be included in this connection, as it had the same religion as Ch'in (秦). The religion of the then already dissolved state of Chin (晉), from which Chao rose, has yet to be put in its place.

2. A father, a mother, three sons, three daughters-in-law, two grandsons, one great grandson and his wife; not two families as I supposed some years ago.

opposite of what he did in other matters, where he was anxious to produce something new." The founder of the state of Ch'i, Chiang-t'ai-kung (姜太公), also called the father of the Chinese gods, is in reality "The First Emperor's" most important god. This personage, who is well-known to this day, is just like a great many of the old Chinese emperors, ministers, inventors of different arts, etc., gods who have been made human and as time went on gained a more or less historical significance. We can find the very same in the "History of Denmark," by Saxo Grammaticus, where several of the old Danish kings, heroes, etc., are gods, who have been made into human beings.

The first dynasty of gods.—This need not be further referred to here, as it has been described in "The religion of The First Emperor" in the CHINESE RECORDER for June-July, 1926. On the other hand it will be necessary to go into the details of the second dynasty of gods that was in force from the beginning of the Han dynasty and until a short time before the reign of Emperor Wu began.³

The second dynasty of gods was in vogue in the states of Wu () and of Wei (魏). In the second dynasty of gods there are two main gods: the wife of "The First Emperor's" chief god and her second son, the red god (赤帝). The mother is also called the god-mother (神母), and her son is, as Ideal-Emperor, called Shen-nung (神農). They rule together although the mother is considered the most important. North is the mother's and south the son's; but she has also east while he has west. In the middle they are placed together. Of the twelve symbolical animals (十二屬) the mother has pig in the north, cow in northeast, dragon in east and serpent in southeast; the son has horse in the south, sheep in southwest, cock in west and dog in northwest. In the middle the mother has tiger and the son monkey. The rat and the hare seem to be left out. Wen-wang's eight diagrams (文王八卦) belong to the seventh dynasty of gods with south as the most important place. By turning that diagram round so north gets the most important place and simultaneously turning east to west we get the diagram belonging to the second dynasty of gods. These two dynasties are on the whole very much alike, both have black and red as chief colours, only they are opposite. Black is heaven in the second dynasty and earth in the seventh dynasty. Red is earth in second dynasty and heaven in seventh dynasty. The numbers, elements (行) and colours play an important role in the dynasties of gods. The numbers are of special importance in the magical square where all additions give the number 15.⁴ The elements, commonly five in number

3. In my description of the religion of Emperor Wu (CHINESE RECORDER, June, 1924), written more than a year before printing, I find after further study some mistakes, for instance: the 2nd and 3rd dynasty of gods were put together, when they ought to have been separated.

4. This square is also known in Europe.

The ears and the mouth are allotted to the mother, the eyes and the nose to the son. Nearly everything under the sun—trees, flowers, etc., etc., are used as a symbol by the gods. Thus in Huai-nan-tsi we are told that sacrifices are offered not only to the well, the fireplace, the door and the window, but also to the sieve, the broom, the cudgel and the mortar.⁷ The common occupations of man have also their origin from the gods. In the phrase: scholars, husbandmen, mechanics and merchants (士農工商), the mother is goddess of scholars and mechanics, while the son rules the farmers and the merchants. For several customs in common use at the present day one can trace these two gods. This is especially true of the 5th day of the 5th month festival, although not everything in connection with this festival can be traced to have originated from the two gods of the second dynasty. We will only mention here that a monkey, made of linen is hung up over the door.⁸ On the holiday itself the women wear a tiger made of a silk cocoon. The monkey corresponds to the son, tiger and cocoon to the mother.

When a dynasty of gods disappears a myth often relates how it came about. With regard to the mother I have not been able to find any, but about the son there are two. One is recorded by Sze-ma-ch'ien, who narrates that Ch'i-yu (蚩尤), the first rebel, was killed by Hwang-ti (黃帝) after a hard fight. Ch'i-yu is the red god, but the punishment according to Sze-ma-ch'ien is not meted out by the chief god of the next dynasty, but by the chief god of the fifth dynasty, Hwang-ti. The chief gods of third, fourth and fifth dynasties are father, son and grandson, but the grandson, Hwang-ti is the greatest of them all, and also the ruling god, at the time when Sze-ma-ch'ien writes his history. Therefore he is narrated as having done away with Ch'i-yu. The second myth is mentioned in Shan-hai-ching. Here the mother is called Er-fu (貳負). The first character 貳 points to her as being the second, the following one means, 'to carry something on the back.' Both characters allude to her position in the first dynasty of gods. The son is called the dangerous one (危) and minister (臣).⁹ He is punished by being chained to the top of a mountain.¹⁰ He has a chain round his right foot, and his hands, together with his hair, are tied behind his back.

The third dynasty of gods.—When Emperor Wu ascended the throne (B.C. 140) this form of worship was already established,

7. The mother has in the north, well and sieve; in the east, door and cudgel. The son has in the south, fireplace and broom; in the west, window and mortar.

8. The two words: door (門) and window (戶) were in a later time united to mean door.

9. The mother is ruler (君), the son is minister (臣).

10. It will be remembered that he is god of mountains.

favoured as it was by the great empress-dowager Tou. This dynasty has also two chief gods: The god of longevity (壽) and the royal mother of the west (西王母). The god of longevity—for brevity's sake called Shou (壽) is the third son of Pan-ku and the god mother. The royal mother of the west is the wife of Shou, and their two sons: the western king (西王) and the eastern king (東王)¹¹ are the chief gods of the fourth dynasty of gods.

Shou is always pictured as a very small man, almost as small as a dwarf, but with a high forehead. In Chin-shi-soa (金石所) a number of brass mirrors are reproduced from the Han dynasty. Several of the inscriptions on these mirrors point to Shou and the Royal Mother. Shou's most important symbol among the animals is the dragon, while the wife has the tiger. The tiger's position has been moved from the east to the west where it remains during the following dynasties of gods. Shou eats dates so as to encourage longevity, she drinks of the spring of precious stones (玉泉) for the same reason. Shou is a god (神) and exists mainly by eating, she is a fairy (仙) and exists chiefly by drinking. Shou has the low places and the sea as his domain, she has the mountains, especially Kun-lun (崑崙) as her dwelling place. The lake of genii (瑤池) on Run-lun is, I suppose, her husband's more than hers, as he rules lakes. The same holds good about the peach tree, whose fruit confers the gift of immortality and whose branches are useful as magic wands. The three azure winged birds, which are said to belong to her, were, I should think, originally his, because he, as god of heaven, rules over the birds, while she, as god of the earth, rules over the wild animals, but as time passed the wife greatly surpassed her husband and his attributes were transferred to her. As the Royal Mother is already well known we will especially mention Shou. He is god of the wind and in Sze-mach'ien's "Imperial Sacrifice" we are told—in the reign of Emperor Wu and about B.C. 120—that the wind is the Fu-ying (符應) of heaven. When the ruler of the gods, (神君) who lives in the Shou temple, comes it is as a calm breeze. In Kwan-tsö, Han-fei-tsö, Huai-nan-tsü and other books, a king 徐偃王 is mentioned who in reality is Shou in the form of a historical person. This king is given a miraculous birth. One of the ladies of the court gave birth to an egg. She was very alarmed as she took it to be an ill omen and therefore threw the egg away. A dog found it, brought it to its mistress, called by the peculiar name 獨孤母 (the solitary mother), probably one of the many names given to the god-mother. She warmed the egg and out came a little child. Because of the moon being at first quarter at the time of its birth the child is called 偃. As the boy grew up he showed great mercy (仁)

11. Accordingly the parents are called: the father of the eastern king (東王父) and the mother of the western king (西王母).

and knowledge (智) and became ruler of the kingdom of Hsü (徐). In Huai-nan-tsi it is related that this king's "clothes were of mercy (慈) and grace, while his body practised benevolence (仁) and justice (義)." He did not use weapons against his enemies, but observed what in Taoism is called quietism (無爲). For that reason he and his people were entirely exterminated when another king waged war against him. In Wu-yüeh-ch'un-ch'iu (吳越春秋) one of the ancestors is named 無余者 which literally translated means "no-egoism." This must allude to Shou. In the same book there is a story about one of "No-egoism's" descendants, who kneeling by the grave of Emperor Yü says: "I am the 'No-egoism' prince's latest sprout (苗末)." The name 三苗 (three sprouts) is often mentioned, and it is explained as "a tribe banished to the west." I should think that 三苗 points to Shou, Hsi-wang and Hwang-ti (the chief gods in 3rd, 4th and 5th dynasties of gods). Shou is sprout-father (苗父), Hsi-wang is sprout-son (苗子) and Hwang-ti is "the latest sprout" (苗末). About "the latest sprout," Wu-yüeh-ch'un-ch'iu tells us, that he reestablished the offerings and prayed to heaven to bestow happiness on the people. "The latest sprout" was able to speak when he was born. This is also said about Hwang-ti. If Shou is identical with "sprout-father," then he is also known as the great physician of whom it is said that by prayer "all sick people who came to him returned healed." "Sprout-father" turned towards the north and prayed, using only ten words. Shou is most likely referred to in Shwoa-yüan (說苑). It is said that duke Huan of Ch'i was at war in the north when he suddenly saw a very little man not more than a foot high but with headgear like a grown person. He held his left arm up in the air while running before the horses. The duke's minister said it was a god who knew the way and was guiding them. As they were going to ford a river they followed him and found a shallow place where it was easy to cross. In Kwan-tsi a ghostly being (精) called Ch'ing-chi (慶忌) is mentioned. He is like a man but only four inches tall. He wears yellow clothes and drives a carriage with small horses but so fast, that he can travel more than 1,000 li in one day.

The wife of Shou, the Royal Mother, is, as far as one can judge, identical with Pao-si (褒姒) the favourite of Emperor Yu of Chow. It is well-known that the emperor had the alarm fires lighted to make Pao-si laugh at the appearance of the vassals; and heaps of silk were torn, as she liked to hear the noise of it. Sze-ma-ch'ien gives a fanciful tale of the origin of Pao-si. She originated from the saliva of two divine dragons (神龍). In the Hsia dynasty these two dragons came to the emperor's palace saying: 余褒之二君; the meaning of which is probably, that they were identical with Shou and his wife. The saliva of the dragons was acquired by the emperor and put into

a box which was not opened until the time of the Chow dynasty. The contents of the box had then changed into a black turtle (玄龜). Sze-ma-ch'ien gives a minute description of how Pao-si appeared from the turtle. In Manchuria are found small temples in honour of T'u-ti (土地), on the roofs of which there are two dragons and two tortoises. This is, I presume, a reference to Shou and his wife. The dragons have a sword stuck through their heads, the significance of which may be, that this dynasty of gods has given place to another.

(To be continued).

The Christian Mission to Buddhists

NOTTO NORMANN THELLE

ALMOST four and a half years have now passed since this special mission was opened in Nanking.

The mission is a Christian approach to the Buddhists and Taoists of all classes as well as lay people of the many religious societies, to reach them for the Kingdom of God.

The aim is thus one, namely to lead these people into a living faith in Jesus Christ. We would like to help them to have an opportunity to hear the gospel in such a way that they may see in Christ the Perfect Revealer of God, the World Saviour in whom their highest ideals and aspirations find their complete fulfilment, and through whom they may attain to the "glorious liberty of the children of God."

Reverend K. L. Reichelt, for many years a missionary in Central China and a great scholar in regard to Chinese Buddhism, had for years felt a special call from God to try to open a work among the specific religious groups in China. This was finally done during the fall of 1922.

At first we had only a very small semi-foreign house, but after half a year we moved over to our present quarters near Feng-Ruen-Meng.

After some months a small boys' school was opened. A number of boys, mostly Buddhist or Taoist novices, were given over to us. A small pilgrims' hall was opened. Later a beautifully situated hillside outside one of the north gates was secured. Here we hope to build our real institute, but up until now we have not had the funds for building out there. The buildings, which we hope to put up some time in the future, will include educational and industrial departments, a hall of hospitality for visiting monks, and a lecture room, as well as a church. The architecture will correspond, so far as possible, to that of a Buddhist monastery.

It is a *sad fact* that the Buddhists and Taoists are not reached through the ordinary missionary work. The reasons are several. They themselves have their difficulties in going to the churches. Their customs and modes of thinking are different from those of the ordinary Chinese. They wear their special garments and live their separate lives in the temples and monasteries. On the other hand, the often unsympathetic attitude of the Christians towards people of another faith has also proved a great hindrance. Just one example:

A young man from one of the monasteries here in the city had one day made up his mind to buy a Bible. Buddhism had given him much, but he did not feel satisfied. He had not found a satisfactory reply to some of his biggest questions. He bought the Bible and went also to one of the street chapels. The preacher, however eager he was to win the monk, was pouring out spiteful attacks on Buddhism, so in spite of the good and true points of his sermon, he quite naturally closed the heart of the monk to his message. The monk left disappointed.

The great question that now comes to us is therefore: How can these people be reached for the Kingdom of God? How may we help them to meet Christ?

Among the Buddhists and Taoists it is a means of gathering merit to go on pilgrimages to the holy mountains and famous temples scattered throughout the country. Usually they will then stay for a shorter or longer time in the monasteries. They will take part in the worship or they will listen to one or another master explaining the scriptures. In temples they pass they may put up for the night or rest for some days in the pilgrims' hall.

Just here it is that we try to get in with our special missionary work.

In our small institute near Feng Ruen Meng we also have a *pilgrims' hall* where the monks can put up for some days. It is prepared just as in the monasteries with two long platforms where they can spread out their bedding, and above these shelves where they can place their things. Between the two platforms there is an altar with an incense burner and two candle-sticks and above all an impressive crucifix. On the sides are found suitable scripture-quotations such as: "God so loved the world, that he gave his only begotten son." and "Come unto me, all ye that labour and are heavy laden, and I will give you rest," and so on.

When they come they are first received in the reception-room and then led to this place. Here they have an opportunity to study Christianity. Special hours are daily given to Bible-study, explanation and meditation.

Twice a day, in the morning and evening they also take part in the *worship in the chapel*.

A Chinese bell with deep tones is tapped to call the worshippers together. A fitting altar, in a true Chinese style, has been prepared in the chapel. It is made in red lacquer finished and adorned with golden symbols—the sun of righteousness, the monogram of Christ in Greek, the lotus lily symbolizing the purity, the fire and the water of the cleansing Spirit, the swastika of peace and cosmic union, and lastly the special symbol of the mission, the cross on the lotus flower,—the best and noblest in the other faiths finding its complete fulfilment in the cross, the blessed symbol of our crucified and living Saviour, Jesus Christ.

On the altar is placed a beautiful statue of Christ. This is a copy of the famous Thorvaldsen's Christ, found in Copenhagen. Over this hangs a gold board bearing the four characters "T'ai-ts'u-iu-tao" 太初有道 ("In the beginning was the Word") John 1, 1, one of the scriptural key words of the mission. On the side boards are found the following characters, "Ling-kuang-p'u-iao," 靈光普耀 "The spiritual Light shines everywhere" (cf. John 1, 9) and "Ta-yen-ts'i-han"—"Join the great vow to bring the lost into 'the boat of salvation'" 大願慈航.

On the altar are further two tall candle-sticks in the form of a crane. The candles are lighted at the beginning of every service. At church festivals such as Christmas, Easter and Whitsunday the candles of the two seven-armed holders are also lighted. As a symbol of prayer rises the smoke and fragrance of the incense from the burner in the center of the altar. The other ornaments are also chosen to put the whole into an indigenous frame.

The baptized brethren all wear a black gown with a silver cross on the lotus blossom. A small bell is tapped to call them to silent prayer.

The whole arrangement is meant to help the worshippers to come into the true, reverent spirit of worship. The candles and incense are by no means meant as offerings, but merely symbols, to the use of which we also have some allusions in the Book of Revelations.

We are fully aware that the external things are nothing in themselves, but if they can work as means, helping these peculiar people to raise their thoughts and minds upwards to higher levels, we thank God for them and use them in his name. Of course the adopted things and forms must always be in perfect harmony with the Christian doctrine, and it must always be remembered that the forms are secondary, the first and most important is the life. The forms must be filled with life or they are useless.

What I think the Chinese themselves, with their sense of "li" (ceremony, propriety) feel when coming to such a place is: This is not just a common place; this is really a place of worship. It thus makes a strong appeal to the heart of the Chinese.

Also in preaching the effort is always made to keep in accordance with above stated principles. Knowing that Christ did not come to destroy, but to fulfill, we try to find the "altar of an unknown God," and build on that. Thus positive Christianity with its message of sin and salvation is given. We want to give them the whole Christ. *He* is just what they need, the Perfect Revealer of God who shows them the way to the Father.

Those who come to visit will, however, always be met in a friendly way with the open mind and the understanding and tolerance which is grounded in the conviction that what is good, noble and true cannot possibly come from Satan out of darkness, but from God through his Logos, the eternal source of light and life and truth.

All we do is, therefore, centered on Him, Jesus Christ, our Lord.

Since the first monk paid his visit a few days after our arrival, thousands of monks have had contact with the institution; approximately 1,000 a year.

From all over China, from the most distant provinces the travelling monks are coming. Sometimes they have heard about the work far up in the interior, and coming down near the coast they have made up their mind to visit the "Christian monastery."

They can stay for three days, but if it is a religious monk who really wants to study, he may be invited to stay longer.

But not only do the travelling monks, the pilgrims come. We also have contacts with the monasteries and temples in the city and many of their monks come to visit and take part in the worship, specially Sunday forenoon. Usually they will then also take part with us in our vegetarian meals.

It is difficult to tell what the effect may be on a monk after staying here for a few days.

Some time ago, an evangelist from the north came to visit us. He told about a monk who had been down to Nanking and had also stayed here for some days. Formerly this monk was very antagonistic. But when he came back his attitude towards Christianity was quite changed.

The great spiritual value of such Christian influence is evident. To many a perfectly new world has been opened, and unmeasurable values have been received. Around in the country, in some out-of-the-way temple or lonely cell in the monastery some solitary monk may be found studying his New Testament or meditating upon what he heard and saw in the Christian Institute in Nanking.

Many wish to stay for instruction. Specially is the need for two to three months' courses felt. Many young monks have asked if they may come. More fruits of the work might also be seen if they could remain for a longer period under Christian influence. Up until now we have had neither funds nor rooms for these courses.

Since the work was opened 17 men, 3 women, and 3 children have been received into the Church through baptism.

It should be made clear that it is not the plan of the mission to start something new, something apart from the Church, but more to serve the Church, to serve the missions. There will not be established any monastic order, celibate in its character. The brethren are allowed full liberty to serve God by returning to lay-life or by joining other churches. They may retain their connection with the Brotherhood and be welcomed in its gatherings as long as they lead a Christian life. For those who decide to join the Church, special classes are held to give them thorough instruction before they receive baptism.

Ecclesiastically the mission is linked up with the Lutheran Churches of Scandinavia through special groups in Denmark and Norway and the Church Mission in Sweden. Help has, however, also been received from persons of other denominations and countries.

And so, with the eyes of faith we see how Christ came to this world, and how he is still coming to the individual. All should have an opportunity to meet him. And every one who is of the truth will recognize his voice and follow him.

For years Li Taosi had been travelling from Annam to Mongolia, from the borders of Thibet to the east coast, to all the holy places, seeking eternal life without finding satisfaction. About four years ago he was passing Nanking on his way to Kuanyin's holy island, P'u-T'o. The steamer he was planning to take was, however, delayed, and he made up his mind to walk to Shanghai.

He started on his way, but when he came outside Shun-tseh-meng the sun was setting, and he had to seek shelter for the night. So it happened that he went into a small temple where Ma Taosi lived. This priest had often attended our services, and he told Li about the Christians who had opened a special place to receive monks, and advised him to make a visit there before he left for Shanghai. Li's answer is quite significant. "Well," said Li, "now I have been travelling for so many years, but I have never heard that the Christians have done anything for us monks. I must go and see."

So he came. And he found what he had been seeking for so long the eternal life in Christ Jesus, for He is the Way, and the Truth and the Life.

Contemporaneous Chinese Leaders

MRS. H. C. MEI

MRS. Mei was born Anna Fo-Jin Kong (江和貞) in Hongkong, the daughter of a Christian preacher, the Rev. Kong Fai-Tsing (江懷清牧師), so that from childhood she imbibed the influences of a Christian home. At three her father died leaving a widow and nine children, three boys and six girls, most of whom have through the marvellous management of a remarkably gifted mother, enjoyed a college education abroad. As a child Mrs. Mei was taken with her sisters to Honolulu, where she had her elementary schooling in both Chinese and English and where she *led* her little friends in games, play and study,—a characteristic which has marked her later career.

In 1911 she was graduated from the McKinley High School with honors, then matriculated at the University of California for a year, thence to Barnard College for Women, Columbia University in the City of New York, from which in 1915 she took the degree of Bachelor of Arts.—the first Chinese woman graduate from that institution. While in college Mrs. Mei (or Miss Kong as she then was) interested herself in dramatics, the glee club and the Y.W.C.A. As the heroine in a Chinese play, "The Intruder," written and produced by Chinese students in Columbia in aid of the China Famine Fund, Miss Kong won much popularity. It was the first modern Chinese drama ever staged in New York. Coming from a family of preachers, as were her grandfather, father and eldest brother, the Rev. Canon Kong, (for 30 years Rector of St. Peter's Church in Honolulu) she became an officer in the Episcopal Church Club and the College Y.W.C.A. It is with the Y.W.C.A., that she has since been identified and become one of its world figures.

In July, 1915, she returned to China and became head mistress of a girls' school in Kwangtung, from which, after a term, she resigned to marry Dr. H. C. Mei, Shanghai lawyer, whom she had met in Columbia. They have since 1916 lived in Shanghai where their three children were born, and where she has engaged in many movements for community welfare, the advancement of the Christian Church, and the uplift of Chinese women. She was elected, in 1915, a member of the National Committee of the Y.W.C.A. of China, and has since 1919, except for the break of two years owing to illness, been its Chairman, sharing in and directing the great growth of the China Y.W.C.A. in recent years.

Mrs. Mei is an accomplished singer and pianist, having a cultivated soprano voice and is much sought after in musical circles at Shanghai. But it is as a leader of Chinese women that she is best known and respected. She has written much and spoken more on the progress of

Chinese women as may be seen from the number of articles which have come from her pen, and published in magazines abroad as well as in China. More has been written about Mrs. Mei than she herself has written, in the daily press from time to time, but want of space precludes mentioning them here, except a few:

"The Modern Chinese Woman's Work and Problems" in the International Review of Missions, October, 1924.

"Making the Home Christian," in the CHINESE RECORDER, July, 1922.

"The Contribution of the Y.W.C.A. to Spiritual Forces at Work in China," the World's Y.W.C.A. Meeting, Washington, May, 1924.

As an honorary worker in the Y.W.C.A. of China and as a leader among the club life of Shanghai, Mrs. Mei's engaging personality has had a far reaching influence among both foreigners and Chinese. Her peculiar contribution to the social life of Shanghai is that of delicate appreciation of western culture, broad sympathies, and a superior knowledge of western psychology, together with her instinctive loyalty to the best Chinese traditions and highest national aspirations which enable her to give the precise interpretation of one group to another. In these times of strained international relationships it is vital that such personalities as hers are fortunate enough to reconcile different points of view. Her humanitarianism leads her to advocate the emancipation of Chinese women from their inequalities before the law, whether as regards domestic relations, property ownership, child slavery or working conditions in industry. Thus it came that for the last three years she has been Chairman of a Joint Committee of representatives of the American, British, Chinese, German and Japanese Women's Clubs to promote civic welfare, especially child labor reform.

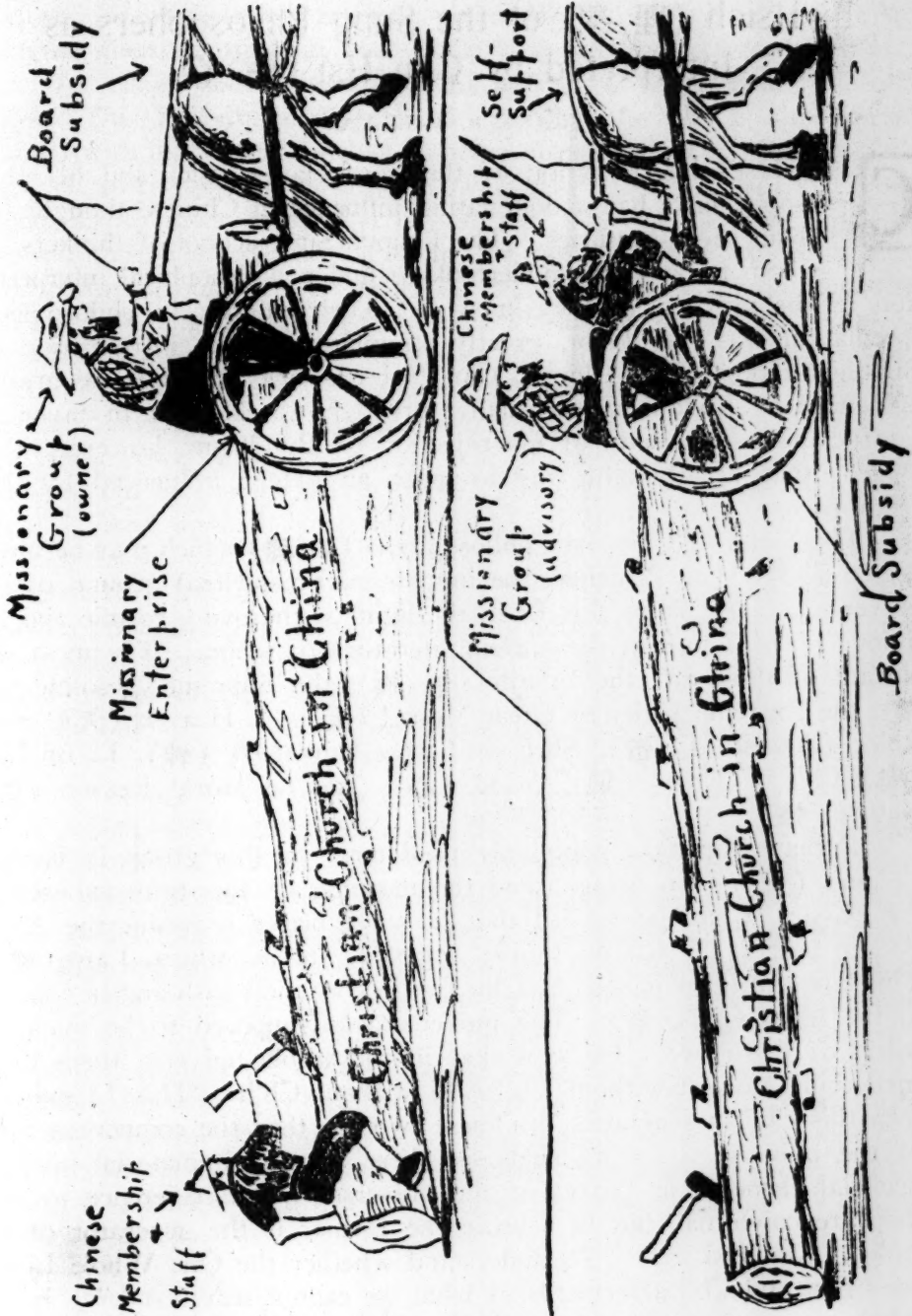
As Honorary Vice-President for the Far East of the World's Y.W.C.A., to which she was elected in Washington in 1924, Mrs. Mei has attained an international position, and is recognized as one of its world leaders. In this capacity she represents in the World's Council, the national movements of the Y.W.C.A. not only in China, but in Japan, Korea, the Philippines and Siam as well. In the National Convention of the American Y.W.C.A. at New York in May, 1924 she made a remarkable speech which created a deep and abiding impression upon all the women leaders of the world gathered there. In her capacity as Far Eastern Vice-President she has visited Japan and keeps in touch with other national movements in the Orient. Truly China has in Mrs. Mei one of her outstanding figures, always quiet and dignified but of a subtle and pervading influence unusual for one of her years.

Re-Adjustments Visualized

DOC'S father hitched his big team to the front wheels of the farm wagon, and with the hired man went to the forest on the farm to log out a tree. The big trunk was swung between the wheels, and was being dragged to the barn yard when Doc's father noticed that the horses suddenly began to put extra strain on the tugs. He looked back, and there was that hired man riding at the other end of the log. Doc's father yelled. "Hey there! If you are going to ride come up here where you wont act as a brake."

This incident familiar to any who have been reared on a farm furnishes an idea applicable to present practice and future policy in mission work in China. On every hand one hears it said, "We cannot continue as we have in the past. There must be some new adjustments." The mission boards must continue to render financial assistance to the Christian Church in China. The missionary group must not depart and leave the membership and staff to carry on. How shall the funds from the boards be used? What is to be the status of the missionary? With but few exceptions the Christian Movement in China has been up to the present swung between the wheels of a missionary enterprise. The missionary group has owned the whole outfit. The Chinese membership and staff have been riding at the wrong end of the load.

The artist (?) has taken the incident on Doc's father's farm and endeavored to visualize the new adjustments we missionaries are practically agreed on. To be sure it is quite possible for a big team of horses to drag a log out of the woods without the use of wheels. But it is a slow and grilling method. The Church of the West desires to assist the Chinese Christians in furthering the work of the Christian Church in this great nation. It has no wish to withhold men and money from our Chinese brethren. However, the subsidy must no longer haul the load. It must be used solely as wheels used in logging out a tree. The missionary must bring his wisdom and talents in an advisory capacity.



Li Hsioh (理學) of the Sung Philosophers as Interpreted by Chu Hsi (朱熹)

FRANK R. MILLICAN

CHU Hsi's interpretation of the Confucian classics and his philosophy have had a dominating influence in Chinese thought for about seven centuries. The famous Sung school of thinkers, of whom he was one, undertook to find a philosophical interpretation of the universe as they knew it. Their interest in philosophical speculation was, no doubt, greatly stimulated by the introduction of Buddhist thought into China. Chu Hsi who was at one time greatly influenced by Buddhism, eventually turned his back on it in favor of Confucianism. In spite of his rejection of Buddhism, however, it is evident that his thought was to quite an extent influenced by that religion.

The center of Chu Hsi's philosophy is Li (理) which may be interpreted as Law, or Principle, the immaterial or spiritual ground of the universe. He explains this Li in the light of the many cosmic and religious terms found in the ancient literature of China. The most important of these are, the Infinite (無極), the Supreme Absolute (太極), the Extreme Unity or Great Monad (太一), Heaven (天), First Ruler (Ancestor) (帝), Shen or God (Animated) (神), Li or Law (理) Ch'i or Ether (氣), Mind (心), Tao or Moral Reason (道), Nature (性).

Perhaps the most commonly used term of this group is Heaven (T'ien) (天). On being asked the meaning of this term as used in the classics, Chu Hsi replied that in some places it meant the Azure sky, in others, the Ruling Power (主宰), and in others, Law (理).¹ This last term Law is used by Chu Hsi in connection with and in contrast to the word Ch'i (氣). The universe was supposed to be made up solely of these two. He says that in the whole universe there is no such thing as Ch'i without Li, or Li without Ch'i. "This Li existing then this Ch'i is generated."² These two are then the component parts of the universe. As we shall see these are the immaterial and the material elements or phases of the universe. With reference to time they are co-eternal, but in a sense the former is the generator of the latter. Chu Hsi says, "To understand whether the 'One Whole Li existed first and Ch'i afterwards, is what we cannot search out."³ In another passage, however, he says that strictly speaking we cannot predict

1. M'Clatchie: *Confucian Cosmology*, p. 68. (This is a translation with notes of Chu Hsi's Works, Book 49.)

2. *Confucian Cosmology*, p. 2.

3. *Confucian Cosmology*, p. 7.

priority or posteriority, as regards time of Li or Ch'i, yet, if we treat origins, then we must say that Li has the priority. Li is the Root.⁴

As stated above these two, Li and Ch'i, are eternal. Chu Hsi says, "This Li being really eternal (無窮), the Ch'i is also eternally united with it."⁵ And further, in being questioned as to whether motion or inertia first existed, he said, "Now, speaking from Li as a commencement, as for instance when it is said, the 'Supreme Absolute' (太極), moved and generated the Light, having moved to the utmost it rested, and resting generated the Darkness," then, previous to motion was there no rest? Ching-tze (程子) says Motion and Rest have no commencement; this also is speaking from the place of motion as a commencement."⁶ "Li, then, is the fundamental immaterial element in the universe,"⁷ and has the power of motion and rest and active force. "Li has (the power of) motion and rest, if Li had not (the power of) motion and rest, then how could Ch'i spontaneously have motion and rest."⁸ And again, "It is just this Li which prevents the Light and the Darkness, and the Five Elements from becoming so entangled as to lose their distinctness (in Chaos)."⁹ We see, then, that this Li is Law, a principle of existence, permeating both the animate and inanimate. Law has universal reign. The cosmos had its origin in it, and Heaven itself, the self-existent, is Li, or Law.

In one of the quotations above we have another of the terms which we are to consider. This is The Supreme Absolute (太極). In this passage it is spoken of as the generator of Light and Darkness, which, we shall see later, are the two principles which give birth to all things. Chu Hsi says, "The Supreme Absolute is just the extreme point beyond which we cannot go, most high, most beautiful, most subtle (精), most divine (神), surpassing everything. Lien-hsi (濂溪), lest any one should imagine that The Supreme Absolute has bodily form, designates it the 'Infinite' and The Supreme Absolute; that is, this Supreme Absolute is in the midst of the immaterial."¹⁰ In another passage the Infinite (無極) is spoken of as the root of The Supreme Absolute.¹¹ It is not confined to place, has no bodily form, and no one place can contain it. Again it is called boundless space and limitless time. It is just One, and without compare. We see then that it too is another word for Li. "The Supreme Absolute is just the same as Li."¹²

4. Confucian Cosmology, p. 7.

5. Confucian Cosmology, p. 27.

6. Confucian Cosmology, p. 5.

7. Bruce: Chu Hsi and His Masters, p. 108-110.

8. Confucian Cosmology, p. 39.

9. Confucian Cosmology, p. 7.

10. Confucian Cosmology, p. 39.

11. Confucian Cosmology, p. 87.

12. Confucian Cosmology, p. 24.

The other synonyms of Li are now to be considered. These are Tao (道) and Mind (心). Tao is a Taoist term used to denote the incomprehensible and the inexpressible. In the beginning of the Tao Teh Ching (道德經) it states that "That which can be expressed is not Tao." This term has been translated into English by the term Reason. But this term must be thought of as having moral implications. By Chu Hsi it is acknowledged as the spontaneously existing Li inherent in heaven, earth, and all things. He would not grant the contention of the Taoists that Tao is an entity separate from Reason, which is inseparable from Ch'i. It corresponds in the universe to the mind in man. This is explicitly stated in the following passage. "Someone asked about the statements made by Kang-tsu (江子) that Tao refers to the spontaneously existing Li (自然之理) inherent in Heaven, earth, and all things; and that Mind refers to man obtaining this Li so as to act as Lord of the whole body. He replied, "It is just so: but The Supreme Absolute is just One (i.e., Unity) and without compare."¹³

The aspect of Li represented by Mind (心) is shown by the following: "Being asked about the Mind of Heaven and Earth; whether Li is the Virtuous Nature, and Mind the Ruling Power, he replied, Mind certainly is the Ruling Power, but that which constitutes it the Ruling Power is Li; not that apart from Mind there exists this Li, or apart from Li there exists this Mind."¹⁴

This leads to the key to the philosopher's interpretation of the universe. It is thought of in terms of man. In other words, man is a microcosm of the universe. "Man is the same as Heaven, and Mind is the same as (i.e., corresponds to) the Ti (帝)." That is, there is that in the universe which corresponds to mind in man. This Mind is immanent in all things. In fact, the Mind of the universe and that of man are one. It is the same Mind whether found in man, in birds, or in the grass. "Heaven and Earth with this Mind pervades the myriads of things; man obtains it and then it is the mind of man, things obtain it and then it is the mind of things."¹⁵ Being further asked where this Li was before man appeared, he replied, "That it was even then in existence, resembling the whole body of water in the sea, from which if we take up a ladle full, or two buckets full, or a bowl full, still it is all the same water. However, this Li is Host while I am but his guest, compared with me he is eternal, while I obtain him and am mortal." "That which makes man a man is that his Li is the Li inherent in Heaven and Earth and his Ch'i is the the Ch'i of Heaven and Earth. Li is Incorporeal Reason (井而上之道也), the Origin of Life; the Ch'i is the Corporal Vessel, the Receptacle of Life. Hence

13. Confucian Cosmology, p. 39.

14. Confucian Cosmology, p. 63.

15. Confucian Cosmology, p. 65.

both man and things at their generation, must receive this Li, and then they have Nature (性); they must receive this Ch'i and then they have Form."¹⁶ The generation of the greatest and the smallest things are alike in this respect.

But as stated above this does not imply that Heaven is, or contains, a man with bodily form, in the vulgar sense, who can speak and act like us. Chu Hsi repudiates this extreme anthropomorphic idea. But he also asserts that we must not say that there is nothing whatever which rules the universe. On one occasion being asked whether the Mind of Heaven and Earth is spiritual (靈), or merely devoid of thought, he replied, that we must not assert that the Mind of Heaven and Earth is not spiritual; but it does not think or concern itself about matters like a man does. It is busy about the affairs of the universe in an orderly, natural way. "The natural disposition of Heaven and Earth can thus be seen—If in reality they never exercise mind, then assuredly oxen would produce horses, and peach trees would send forth plum blossoms—Mind is just their Ruling Power (主宰) and hence it is said that Heaven and Earth exert their Mind in generating things." Rev. W. A. P. Martin sums this up in the apt expression, "Conscious Law is King of Kings."

Moreover this Mind is thought of as Shen (神) which denotes a spiritual nature. Being asked the meaning of the phrase, "Unity, therefore, Shen (神)," Chu Hsi quotes Huang-keu as follows: "He is in both places (the Light and the Darkness) and is therefore Incomprehensible. It is just this one thing which pervades matter and things."¹⁷ The Ch'i, then, is animated by this Divine Principle which is designated Shen (神).

Another thing of importance to notice is that the universe is always thought of as a moral universe. Chu Hsi defines Li in moral terms as "benevolence, rectitude, propriety, and wisdom." Li is perfectly pure and superlatively good. "The Supreme Absolute is just the best, and truly excellent Principle. Each person and thing has a Supreme Absolute. What Chou-tsze (周子) means by the Supreme Absolute (太極) is the superlatively good, and most truly excellent manifested virtue (表德) of heaven, earth, man, and things."¹⁸

We will now consider the nature and function of Ch'i (氣). This term is variously translated. In modern speech it may mean, air, gas, vapor, breath, or temper. Philosophically, also, it is variously translated. Giles calls it "the vivifying principle or Aura or of Chinese Cosmology." Wells Williams renders it "the ether, the aerial fluid, the vital force or

16. Confucian Cosmology, p. 17.

17. Confucian Cosmology, p. 125. For an interpretation of 神 by Ts'ai Yuen Pei (蔡元培) see his "A History of Chinese Ethics." Sec. 3, p. 15.

18. Confucian Cosmology, p. 125.

fluid, the primordial Aura."¹⁹ Dr. Bruce prefers the term "Ether." We have seen that the universe is made up of the two principles, Li and Ch'i, the immaterial and the material. M'Clatchie uses the rather unsatisfactory term "Air" to denote the latter, and interprets it as "The Infinite, eternal, primordial matter, in which the former (Li) is always inherent, and from, as well as by, which every portion of the Kosmos is formed."²⁰

This Ch'i divides into Light and Darkness and these, inherent in Heaven and Earth, correspond to the male and female principles in nature and produce all things. The process is described by Chu Hsi as follows: "At the beginning of the generation of things, the subtle portion of the Light and Darkness spontaneously coagulated and formed two (of each species); this is the Ch'i transmuting and generating like lice. These two spontaneously burst asunder, and when they existed, as male and female, then, generation afterwards took place gradually from these."²¹

The whole universe consists of animated matter with varying degrees of Understanding (知) and Sensation (覺), due to the presence of Li. "That which causes sensation to exist is Li inherent in the Mind, and that which possesses the power of sensation is the spiritual (靈) part of the Ch'i." The difference in things, that is, in their power of understanding, and of sensation, is due to two causes. In the Ch'i it is a difference of pure and mixed, and with respect to Li it is a difference of partial or complete reception. We have, then, an imminent spiritual Ruling Power in the universe, a Unity, moral in nature, which manifests itself in diversity, guiding and generating all things and finding its highest expression in man through whom, if his nature has not become perverted, it expresses itself in benevolence, righteousness, reverence, and wisdom.

19. Bruce: Chu Hsi and His Masters, p. 101.

20. Confucian Cosmology, p. 125.

21. Confucian Cosmology, p. 71.

The Institute of Pacific Relations

H. T. HODGKIN

THE problems connected with the adjustment of racial and national contacts around the Pacific Basin are many and varied. The Institute, whose second conference met in Honolulu in July, 1927, is not a body that can discuss or solve all these questions, nor has it set itself any such ambitious programme. What it can do is to bring together persons who look at them from different angles and who have special knowledge of one or more of the problems, put

them in one place for a couple of weeks, give them plenty of opportunity for free informal talk, supply as fully as possible the relevant facts and leave the consequences to take care of themselves. The Institute cannot formulate a policy or issue a pronouncement. It can fit a certain group of persons who have heavy responsibilities in business, education, journalism, missions, politics, labour organization or what not, the better to fulfil those responsibilities so far as they deal with Pacific problems. Within this field the Institute is already justifying its existence. Were it to enter the field of politics and policy forming it would probably fail. It succeeds because it knows where to stop. Among the many topics which claimed time and thought from the one hundred and fifty persons who met in Honolulu we may touch upon three only, each of which will have interest for some readers of the RECORDER. In dealing with these subjects the methods of Honolulu can be shown as they are actually practised.

CHINA'S FOREIGN RELATIONS.

In dealing with this problem the Conference divided into four round tables. No reporters were present and there was very free discussion. The subject matter was prepared by a small group which took the three main topics, tariff, extra-territoriality and concessions, and drew out a number of leading questions. The material presented in printed documents to the Conference was reviewed and references were given in detail to this material so that each person could quickly survey the main facts. In the discussion, as a rule one of the Chinese would be asked to state China's point of view and a British or American member would usually follow. Questions were freely asked to bring out different aspects of the problem. The object may be stated as an attempt to define as exactly as possible the nature of the issue, to discover the measure of agreement, the reasons for disagreement, and to study the conditions which must be met if any permanent solution is to be found. At certain points it became clear the facts were unknown or in dispute. This opened up a possibility of further investigation unless, as in some cases, some person in the Conference would speak with authority or could refer to some undisputed work of reference.

The Chinese group took a hopeful view of the actual situation and expressed their belief that within a few months there would be a unified government accepted by the great majority of the Chinese people. Others, while friendly to the national aspirations of the Chinese people were not able to take so optimistic a line. The question of what to do divided itself into two parts. (a) What is the ultimate solution which should be applied as soon as China has such a government? (b) What steps can, in the meantime be taken by China or the Foreign Powers which would facilitate such a solution? No one attempted to

formulate any findings in answer to these questions but the facing of them in all their bearings helped greatly to clear the air. It may fairly be said that many British and American delegates were able to think into the problems freshly, to realize the extent of the support given in other countries to a forward looking policy in China, and the grave difficulty in carrying it out, even in a small way, at the present time.

In forum discussions in the evenings the main lines followed at the four round tables was reviewed and an attempt was made to get a little more light on the question. It was often found that different points had emerged in the smaller groups which supplemented one another and served to correct one-sided impressions. Perhaps the most useful work, however, was done in smaller gatherings of those interested in some special phase of the problem when intimate discussion often served to reveal possible lines of advance or showed why some proposed line was not at present possible.

FOREIGN MISSIONS.

The general discussion on missions was conducted in a similar way. The main question before the Conference was the effect of the missionary movement on international relations. There was no evading the difficulties which have arisen and may yet arise through missionary work. It was pointed out that a country may well claim the right to protect itself against influences that tend to break up the existing order and that there have been elements in Christianity from the beginning that have "turned the world upside down." At the same time the criticism of Christianity to-day is much more from those who regard it as too traditional and conservative, than from those who fear its revolutionary effects. The question was raised as to what the difference is, if any, between limiting or hindering the propagation of Christianity on the one hand and communism on the other. Has a country an equal right to exclude either? or no right to exclude either? If there is a difference just exactly where does it lie? What, if any, measure of exclusion is in any case wise?

Emphasis was laid upon the difference between propaganda, education and enquiry and it was urged that the missionary movement should have all these elements. Hitherto, the first named has tended to predominate. Is there a need to balance this with more of the other two elements?

The discussion was by no means limited to the criticism of missions. The constructive side of the work was spoken to and the kind of mission work that might help most towards improving international relations was defined by more than one speaker. One prominent member

said freely that the result of the discussion had changed her whole attitude on missions and made her into a supporter of the movement. Few, if any, better meetings were held than the open forum where the round table discussions on missions were presented.

EMIGRATION AND IMMIGRATION.

No subject, perhaps, served better to illustrate the value of the kind of work which such a conference in Honolulu can perform. The two days spent on this huge question served to bring out clearly the fact that migrations have always been a factor in human history but that modern conditions render the problem in certain important respects a new one to-day. The rate of transportation, the nature of recent economic developments, the increasing racial consciousness are among the relatively new factors. The questions of food supply and population were very ably presented as were also the ethnological problems involved in race mixtures. It became clear that certain research in carefully selected fields would supply information not now obtainable in regions where much is freely stated on insufficient evidence. Some beginnings in these researches are likely to be stimulated shortly by the Institute.

The different points of view of Japan, Australia and America were ably presented and the Japanese saw more clearly the kind of difficulty being faced by these great peoples, while representatives from America, Canada and Australia doubtless realized more exactly what the Japanese desire and why, and what are their present grounds of complaint. Agreement seemed to be pretty general, though in many cases it was a reluctant one, to the proposition that in the present stage of history some kind of limitation of the rate of immigration must be devised in certain cases. The question then limited itself to this: How can a method be devised to meet the case without creating international friction? This led on to the discussion which closed the two days. What, if any, international machinery should be used to this end. While it was generally granted that immigration is a domestic question not suitable for international legislation, there seemed to be some conviction that on a voluntary basis, some international machinery might be used.

Such in briefest outline was the nature of some of the discussions on certain outstanding issues. What are the chief impressions of the conference? One may give a few.

1. It was a very big thing that a group of people whose influence extends so far in many fields should thus meet and think it worth while to meet in this way to study how to better international relations.

2. Solutions of these questions can only be found as the facts are honestly faced and rightly interpreted. For the right interpretation

of many facts such informal interchange of opinion by persons of varied races and points of view is often essential.

3. Meeting without trying to formulate any agreed policy makes it possible to talk far more frankly than could otherwise be the case. Such frank talk is greatly needed in these days.

4. When we get together like this we find we have more in common than we usually believe. There is enough to begin to build towards better policies.

5. To know and respect even a few members of another race and to make contacts with them under such circumstances is a lasting gain to international relations.

The Institute began as a Y.M.C.A. idea on the avowedly Christian basis. It has grown far beyond its original plan. But it carries forward something of the hope and some of the principles which went into the first plan. It is in fact, though not in word, attempting in the spirit of Christ to do a great piece of Christian world service.

In Remembrance

John Elias Williams

JOHN Elias Williams, D.D., a member of the Kiangnan Mission, Presbyterian North, and Vice-President of the University of Nanking since its organization in 1910, was killed while being robbed by a soldier of the Nationalist army during the general looting and attack on foreigners by the Southern soldiers in Nanking on the morning of March 24, 1927.

Doctor Williams was born of Welsh parents on June 11, 1871, at Coshocton, Ohio, and was brought up in Shawnee, Ohio. In early life, between the ages of twelve and seventeen, he was employed in coal mining and later was engaged for two years in teaching as Principal of the Salem Academy, South Salem, Ohio. His higher education was obtained at Marietta College, Ohio, where he was graduated in June, 1894, and at Auburn Seminary, 1896-99.

Doctor Williams arrived in China with Mrs. Williams in September, 1899. The first seven years of work were spent in Nanking studying the language and people, preaching, and teaching in the Presbyterian boys' school. He then spent one year in special service among the Chinese students of Waseda University in Tokyo, Japan. From this time on his major interests centred in the new union institution, the University of Nanking, which combined the higher educational work

of all the missions in Nanking. This was one of the earliest attempts in China toward union effort in higher education. He made a number of trips to the United States in the interests of the University and it was largely through his efforts that the University was financed. The services which he rendered, both to the University and to China, are well described in the following resolution passed by the Board of Managers of the University:—

“Be it resolved, that the Board of Managers of the University of Nanking record its profound sorrow at the death of John Elias Williams in Nanking on March 24, 1927, while responding with characteristic promptness and fearlessness to a call for help which came to him while he was on his way to the morning chapel exercises of the Colleges; and that it likewise put on record its deep sense of the far-reaching value of Doctor Williams’s services to the University—of his vital share in the inception of this union missionary undertaking, of his wise counsel, devoted sacrifices, and contagious optimism in the administration of the University, of which he has been Vice-President, of his manifold and successful efforts in China and the United States towards the financing of the institution, of the sustaining sympathy and friendship which Mrs. Williams and he freely and lovingly offered to Chinese and foreign associates and neighbours in the comforting shelter of their home, and of his unfailing insistence on the positive emphasis in this educational work of the life and teachings of Jesus Christ. It is the belief of the Board of Managers that both by the spirit of his life and by the martyrdom of his death Doctor Williams has made an outstanding contribution, alike in achievement and in inspiration, to the cause of Christ in China.”

Doctor Williams is survived by his widow, three daughters, and one son. The eldest daughter was a Y.W.C.A. Secretary in Nanking at the time of his death.

Our Book Table

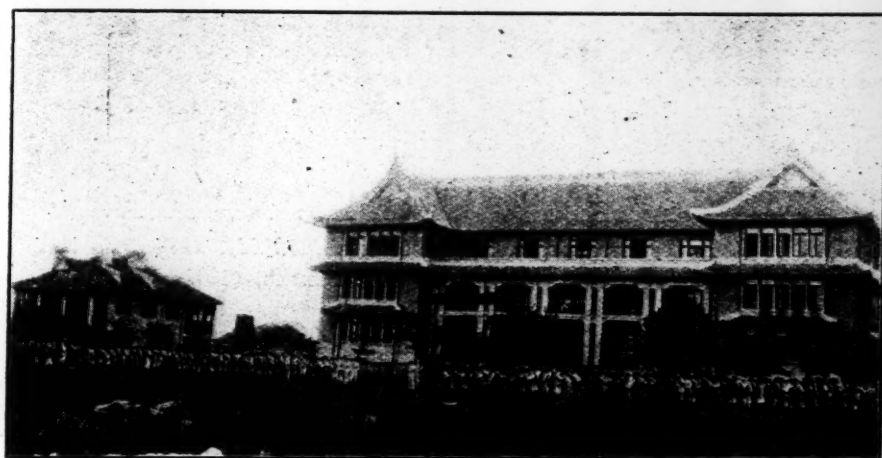
TRUTH AND TRADITION IN CHINESE BUDDHISM. By KARL LUDVIG REICHELT, translated from the Norwegian by Kathrina Van Wageningen Bugge. Commercial Press, Ltd., Shanghai, China...Mex. \$3.00.

This is a book that throbs with warm sympathy for all that is good in Buddhism and yet reveals the author’s firm conviction that in Christ Christianity has a vital contribution to make to the creation of a worthwhile and satisfying religious experience in China. It is a book born of a long experience, exhaustive study of things Buddhistic and an earnest attempt, in the “Christian Mission to Buddhists in Nanking,” to present Christ to Buddhists by using, to some extent, Buddhist categories. We cannot do this book justice in a short review. Its summaries of Buddhist literature

and religious ideas, particularly of the "Pure Land" sect are exceedingly illuminating. The narration of monastic life and the ordination of monks is the best one on this topic we have seen. Much is said, also, about the way Buddhists have struggled with the problem of salvation. The idea that to follow the Amitabha idea to its limit means to end finally with one's own heart is clearly developed (page 40). This gives a basis for an inward religious experience. The work of the Buddhisatts as "saviors" together with the principle of sacrifice which dominates this whole concept is illuminatingly treated. Mahayana Buddhism, which receives the principal attention in this book, has also its doctrine of propitiation or "a kind of vicarious atonement," (page 113). Through "faith" in Amitabha and the help of the self-sacrificing Buddhisatts one may achieve what for oneself is out of reach. More than once the author states that Mahayana Buddhism has been influenced by Nestorianism, though he does not think that such a connection explains the Triads in Buddhism nor the similarities of ideas between John's teachings about the Tao and some Buddhistic ideas. The meaning of "Fu" (佛) may, in certain connections, be expressed by the monotheistic word, "God," (page 35). The name of Amitabha also took on with time "a more monotheistic tone," (page 41). Nevertheless the fundamental difference between Buddhism and Christianity is that the former "lacks the conception of a complete unity, which Christians have in God," (page 112). The main point, which does not stand out as prominently as it might, is that while Chen Zu (真如), the ultimate entity defined in this book as the "mysterious latent divine power which lies behind all existence," (page 36), is ethically very similar to the Christian conception of God, it is not ordinarily conceived of in personalistic terms. Both "Fu" and Amitabha are, on the contrary, so conceived and as such are probably much more prominent in the mind of the ordinary Buddhist layman than the impersonalistic concept. Two things are made clear in this book. (1) Buddhism, T'ai Hsu, who tries to present it more in terms of a psychological science apart, is for many real religion with a deep and alluring appeal. (2) Much of its psychology and many of its ideas run parallel to those in Christianity. This reminds us, that while Dr. Reichelt does not say much about miracles in Buddhism beyond stating that all but few monasteries and many mountains have records of them, The Tao Yuan a year or two since tried to prove the validity of Christ's miracles of the loaves and fishes by relating similar miracles gleaned from Buddhist records. We wish that all missionaries would read this book. It would give them an insight into the search carried on by one great religious system in China for spiritual life and certitude and would, in addition, enable them to view it through more sympathetic and understanding eyes. We imagine that while there will probably be difference of opinion over some of Dr. Reichelt's definitions there will be none over the value of the book as a sympathetic introduction to Buddhist thought and practise.

CHINESE POLITICAL THOUGHT. By ELBERT DUNCAN THOMAS. *Prentice-Hall, 70 Fifth Avenue, New York.* G. \$5.00.

This volume delves into the period of political origins—the Chou Dynasty, 1129-249 B.C.—in order to provide material for a partial explanation of some of the age-long political motives stirring present-day China. It aims furthermore to "bring the great civilizations of the East



RUINS OF RESIDENCE OF REV. C. W. ALLAN
 OCCUPYING SOLDIERS LINED UP PREPARATORY TO VACATING THE PREMISES
 GLIMPSES AT HUNAN UNION THEOLOGICAL SCHOOL,
 CHANGSHA.



GIOVANNI DA MONTE CORVINO, O.F.M.
FIRST ARCHBISHOP OF KHANBALIG OR PEKING, (1247-1328).

(See CHINESE RECORDER, May-June, 1927, page 347).

more into the western scheme of thought," (page 7). Much study has gone into its preparation. We wish it might be widely studied by all interested in China. In concentrating on China's *political* philosophy the author is giving needed prominence to a somewhat overlooked subject. He shows clearly, however, that political philosophy in China is never divorced from moral and ethical ideals and considerations, nor does it overlook economic problems. It is also affected by that evident fusion in Chinese thought of "parental, paternal and communistic ideas," (page 96). In this search in old Chinese records much has been found which shows that China is not for the first time working out problems of democracy, (page 7). The chief Chinese exponents of the theories developed, of whom short biographical accounts are given and who did not always agree, lived in a time of war and chaos. Looking at China from a Christian viewpoint one wonders whether modern political aspirants are not troubled more with problems of administration than with that of finding worthwhile foundations for political life and government. To some extent the ideals of the revolution fit into these older political principles. But the older administrative machinery is now useless. Here are the main points of China's ancient political philosophy, as given in this book, which to us still have meaning for modern China and the world. (1) The state is personal and its relations based on those of family. Yet while, as one result, government was personal those governing were ruled by propriety which acted as a curb on caprice. (2) The basis of authority is moral. Force is deprecated. "Sovereignty begins in virtue and ends in God," (page 125). The ruler had to govern through his own example. (3) The qualification for wielding authority is ability coupled with personal goodness. For while the Chou philosophers believed that all men are equal as to their moral worth they differ, nevertheless, in capacities and hence must differ as to social functions. (4) Government, social and family life began with rectification of the individual. The guiding rule for all, rulers and ruled, was—duty to your neighbor. (5) The chief obligation of the government was the economic welfare of the people. To keep the people happy was one of its functions. Confucius said that the people needed two things from the government, (a) to be enriched, (b) to be educated. Mencius inveighs against poverty as a hindrance to propriety and righteousness. These ancient Chinese ideas seem to go down to the roots of modern democracy. Perhaps by means of them, though Chinese rulers have all too often ignored them, China may yet make a contribution to the political thinking and reconstruction of the world. A book outlining such principles clearly is worth serious attention even though it does, as is inevitable, repeat itself frequently. Since these principles are rooted deep in the political mind of China they offer one explanation as to why modern Chinese political leaders find it difficult to rebuild their state on western *legal* principles. For China one fundamental problem is, Can these old political principles be administered in a modern way?

REVOLT OF ASIA—THE END OF THE WHITE MAN'S WORLD DOMINATION. By UPTON CLOSE, (*Josef Washington Hall*.) Published by G. P. Putnam's Sons, New York and London. 1927. 325 pages.

The book covers familiar ground. It opens with a swift survey of Asiatic peoples "from Tokyo to Cairo" all of whom are represented as in varying degrees of revolt against the domination of the white man. If

one is doubtful that such a revolt is going on throughout Asia the author's evidence will appear thin in places. Apparently, however, Mr. Close assumes that his main thesis is generally accepted, viz.:—that Asia is in a revolt which is bringing to an end the white man's world dominance. He undertakes, therefore, not to prove but only to illuminate this situation largely by materials gathered during an extended residence in China, a subsequent lectureship on Asian Life and politics in an American College, and a recent journey through Asia.

While Japan and Turkey are shown to have led the way in the present demand of Asia for "equal treatment," China is described as "the spear-head" in the revolt of Asia now going on. Her cry against the "unequal treaties" voices a resentment against white assumptions and white control which all Asia shares. How her protest eventuates will vitally affect the position of America in the Philippines, of the Dutch in Java, and of Britain in India and Egypt.

The events which have driven Russia out of Europe and caused her to throw her lot in with Asia, Mr. Close regards as one of the great watersheds of history. Not only has she ingratiated herself with China by giving up her special privileges enjoyed under the unequal treaties but she has extended sympathy and practical aid to China and to other Asiatic nations as well. This policy of conquest not by guns but by proffers of sympathy and help the author calls "enlightened imperialism." The struggle with Great Britain which this policy precipitates is discussed in two chapters which also point out that contemporary Russo-British conflicts are only an intensification of a very old feud which has existed between the two nations.

One is glad that Mr. Close does not conclude that "the end of the White Man's dominance" necessarily spells the final doom of mankind! The sun may indeed be setting on the period in which an Atlantic Civilization has been in the ascendancy, even as it set earlier on a Mediterranean Civilization. But it may dawn again to shine upon a Pacific Civilization more splendid than those which have gone before. The author believes that America, China, and Russia will largely control the destinies of this new civilization. In this era we shall have "the White and Colored Man's Joint World when each shall have control in his own house and a proportionate say in the general convocation of humanity."

Despite certain errors of statement and a journalistic flare for rather too hasty generalization, the book is one which should have a wide reading by thoughtful "white men" and especially by those who hold responsible relations to matters of diplomacy, foreign trade, and missions.

E. B.

INTRODUCTION TO LITERARY CHINESE. By J. BRANDT. *North China Union Language School, Peking, 1927.*

There is a growing recognition of the necessity for a more thorough understanding of the language and literature of the Chinese people on the part of foreigners who expect to live and work in China. Much is due to the men and women who have prepared the large number of primers, manuals, and dictionaries of the Chinese language, which are so essential to a study of Chinese. Even the literary language, baffling as it seems, has not been fully neglected. We now have in the above volume a very carefully prepared addition to the text-books for the study of literary Chinese.

This volume is divided into forty lessons, each consisting of several sections. Excluding the last section of each lesson, which is devoted to special grammatical constructions, each section is divided as follows:—

There is, first, a well chosen Selection of literary Chinese taken from such books as the Chinese National Readers, Diplomatic Documents, etc. This is followed by a Vocabulary of new words with tones marked on the romanization. Where the phonetic coincides more or less with the reading of the character the number of the phonetic according to Soothill's list of phonetics is indicated. Next is given a section of Notes on the special grammatical constructions of the lesson text. These are enriched by the inclusion of similar examples from other literature. The Notes are followed by an English translation of the Chinese Selection. As an aid for beginners there is given in the first ten lessons a translation of the Selection into the spoken language.

The sections on grammatical construction will be found to be most helpful. These deal chiefly with the particles which are the constant problem of the reader. These particles are grouped in separate classes according to their grammatical use. In each case they are illustrated by appropriate examples. For the aid of the student, a vocabulary of the new words in these sentences, as well as a translation, is given. Time spent on these grammatical sections will do much to aid even the reader who has acquired some skill in the language to an understanding of the fine shades of meaning embodied in the particles.

The author has done well to crowd so much material into forty lessons. One gets the feeling, however, that the plan of the book might be simplified by breaking the material up into shorter lessons.

In addition to the regular index there is included a special index of particles and also an English table of contents. It would be quite an advantage to the pupil if in the indices the page on which a character might be found were given in addition to, or instead of, the chapter and section.

A primer of 500 pages on the literary language is symbolic of the magnitude of the task before the Western student who wishes to become familiar with Chinese literature. The size of the text can only be offset by the fascination of the task.

The material of this text has had the advantage of thorough testing in class-room work before publication. Thus the author has been able to verify by experiment the practicability of his method as well as the suitability of his material. It is to be hoped that this new text will have a wide use.

FRANK R. MILLICAN.

CHRISTIAN SOCIAL REFORMERS OF THE NINETEENTH CENTURY. *Edited by HUGH MARTIN, Student Christian Movement, 32 Russell Sq. W.C., London. Bears the date of June, 1927, and so far is in English only.*

A collection of biographical sketches,—ten in all, by as many authors, and with an introductory chapter on "The Christian Social Movement in the Nineteenth Century" by the Rt. Rev. William Temple (Lord Bishop of Manchester and Chairman of C.O.P.E.C. Central Committee) which gives a splendid background for the personal sketches that follow.

The group thus brought together, though confined to English reformers of this period, is still interestingly varied, beginning with John Howard of Prison Reform fame,—and closing with James Keir Hardie, founder of the

British Labour Movement. This composite record of Christian idealism, humanitarianism, self-sacrifice and actual accomplishment seems particularly timely, for our own "generation of generous phrases and interminable conference," when there seems danger of an intellectual interest in social problems taking the place of the personal sympathy with men and women that leads to action.

Chinese students, with sufficient English, and for whom the subject of social reform has special interest, will find the book both interesting and stimulating.

ANNOUNCEMENT.

Mr. Mackenzie hopes, when times are more propitious, to have errata prepared and to forward the same to purchasers of the Hakka Dictionary.

From the Editor's Correspondence

A New Christian Motive.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Thank you for your informing and interesting letter. It started certain trains of thought which I shall indicate for your consideration.

The modern missionary movement arose in close connection with the American and the French Revolutions and was the result of the religious emphasis upon the value of man as an individual. In so far it fitted in with the Reformation and with the ideas of Jesus and so became the means for the expression of the rising denominations.

The missionary movement was essentially an attempt to jump over the confines of denominationalism and establish a universal church which would be congregational or Baptist or Methodist. Its phraseology was universal, but its point of view was denominational.

The great war revealed the weakness of our denominational complacency. In fact it showed up the essential weakness of the national

Christianity. The church on account of its very constitution took its place behind the nation and became, to all intents and purposes, one of the means toward the victory of one side or the other. The church as a universal society above the state put itself under the individual state.

This has weakened, as you are aware, the missionary appeal. It has broken to some extent the missionary morale. We are now offering a world looking for a fixed star, a constellation of minor planets

Now I come to my point, if the missionary with the world view has lost his leadership in China and if we are to look for Chinese leadership for future guidance, are we not facing a strong national Church in China which will be more nationalistic than the Kuomintang itself? Do not misunderstand me. I am glad that Nanking has knocked the bottom out of the older order. But the knocking out of the bottom of anything does not bring out the new necessarily.

Will it be possible, after the military stage of the revolution has

been passed, to train up a body of men in China and in every land who will work for the brotherhood of mankind subordinating to that all denominational and national loyalties? In fact not only subordinating but sacrificing them if the crisis demands it.

Can you suggest as to what should be the qualities and what the technical equipment of such men and women, who while working with certain denominations and institutions, will work for the brotherhood of men as visualized by Jesus?

Yours sincerely,

A TEACHER OF MISSIONARIES.

Essential Christian Values.

To the Editor of

The Chinese Recorder.

DEAR SIR:—What I feel the church badly needs in these days, perhaps her greatest need, is some strong guidance towards upholding the essential values of historic Christianity against the prevailing tendency to whittle it down ruthlessly to meet the spirit of the age. As you know, I am far from being any sort of a fundamentalist, but I fear serious dangers from the theory that seems to be propagated by the new school of young Chinese Christian leaders that everything in Christianity is to be brought to the test of whether or no it is "indigenous," which seems to be coming to mean that the genius of Christianity is to yield all the way to the genius of the Chinese people; with the result that it is being presented as a superior system of ethics and little else. There is far too much loose talk abroad—and looser thinking, one fears—about the necessity of getting rid of the presentations of Christianity which are essentially American or British or German, or

Roman or Greek or Jewish, by people of whom one really must question whether they know what they are talking about; and the next result seems likely to be to get rid of what has proved itself to be essential Christianity by having firmly interwoven itself in all these presentations. If Paul had consented to make his gospel "indigenous" in Greece or Asia, where would Christianity have been to-day? As a matter of fact it did pretty well become "indigenous" over a large part of Europe, with disastrous results that remain to this day, in the Greek and Roman church and in the Protestant churches, to some extent, also. I have been greatly impressed—and depressed—recently by listening to two speakers who were here for our preachers' conference. . . . They gave very different types of address; the former tackled the relation of religion to science, art, social progress, etc., and was most of the time far away above the heads of nine-tenths of his audience; the latter was much simpler and more popular in style; but neither of them, while talking continually of Christianity, ever came near to defining what he meant by it, or ever seemed to me to come near to striking a really deep religious note. They were so busy explaining how it had been misunderstood and misrepresented, partly by the missionaries through no fault of their own, poor souls, that they neglected to tell us what they thought it essentially to be; but no ordinary hearer would, I think, have inferred that it was much more than a superior ethical system. I may be making misjudgments on much too slender a basis, but I think there is a real danger in this loose way of talking and thinking; as if the Chinese Church had best cut itself adrift from its historical connections and set out to make

a brand new interpretation of Christianity for itself; as if the wisdom and experience of eighteen centuries had little to teach it but through the warning given by their many mistakes.

Yours sincerely,
S. C.

Another Christian Essential.

To the Editor of

The Chinese Recorder.

DEAR SIR:—Speaking of the general situation of the Church, my feeling is that the Church is suffering very much from the emasculated theology that has been preached so much. I refer chiefly to the great question of the Incarnation. The Chinese Church is facing the biggest crisis in its history and has not a big enough Christ with which to meet it. The Christ of so many of the Chinese Christians is a Teacher of the days long ago, whose influence they are trying to remember and preserve and whose sympathy they claim would be with the revolution. This is far from the triumphant note of the New Testament. "Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

Till these men cease to think of Jesus Christ as some one they can use to make their revolution a success, and in all humility put themselves into the hands of the Lord Christ that they may be used by Him, at His discretion, for the salvation of men, so long will they be missing the great opportunity that is before the Church.

This is the most fundamental question. Can we say that "God was in Christ reconciling the world

unto Himself?" Is He indeed "God with us," and has He the final word for us?

W. W. CLAYSON, Canton.

(Two of the letters given above were not sent in with any expectation of their being published. The editor feels, however, that such vital suggestions and criticisms should reach the widest number of readers. He also feels that it is only fair to publish them anonymously).

Missionaries in Kiangsi.

To the Editor of

The Chinese Recorder.

DEAR SIR:—I have just been reading the July, 1927, *RECORDER* and appreciate your editorial review of the present situation in China.

There is, however, one correction needed that I notice on page 458, in relation to our work in the Province of Kiangsi. You state that Kiangsi is (so far as the C.I.M. is concerned) "entirely cleared of missionaries or in process of becoming so." The facts are these. In recent normal times, excluding workers away on furlough, the missionaries number from 80 to 90 in 31 central stations. There are now (July) 13 of these central stations with foreign missionaries resident in them, and the total of missionaries is 34. Most, if not all, of these 34 plan to stay on at their work, amid difficulties, but with conditions somewhat better the last month or so.

With kind regards.

Yours sincerely,

WM. TAYLOR.

The Present Situation

THE REVOLUTION AND THE TRAINING OF CHRISTIAN LEADERS.

It would appear as though, relatively speaking, programs and institutions for the training of Christian leaders have suffered more from the revolutionary movements and changes of recent years than any other aspect of Christian work. Most of the Bible schools and a large proportion of the theological seminaries and departments in colleges are closed. No movement can do without a steady output of *new* leaders. This output of Christian leaders has shrunk to low proportions. The full effect of this, at a time when clear-minded and dynamic leaders are in more urgent demand than ever, cannot be foretold. At the moment the need for Christian leaders is growing while the supply is diminishing. Complete statistics as to this situation are unobtainable. Some facts bearing thereupon, gathered from widely scattered sources, are given below.

A number of important institutions are either closed or suspended. The Union Theological Seminary at Foochow was finally compelled to suspend operations partly through revolutionary influences and partly for other reasons. Looking to the future, however, the united faculty mapped out the work to be done during the next term and arranged for the final examinations related thereto but left the problem of actual teaching to the churches concerned. Central China has suffered most in this regard. Anglican theological training work has been most distressingly upset. The theological department at St. John's University is suspended, probably until the fall of 1928. The Divinity School at Boone University had a most distressing experience. The Middle School students became very anti-Christian. On Sunday May 8, 1927, they staged a demonstration against the Divinity School. During the usual church service they paraded around the compound with banners on which were inscribed, "Down with Religion," and, "Theological students are social parasites," etc. Various threats were made against the divinity students. The next day the school was perforce closed. The Central Theological School at Nanking, the theological institution of the Chung Hua Sheng Kung Hui, closed as a result of the tragedy of March 24, 1927. Dr. Ridgely, acting dean, had his life threatened and his house looted. Since this event the buildings of the school have been occupied by soldiers. The schools for catechists at Hankow and Wusih have also had to suspend operation. The Nanking Theological Seminary is the largest institution of its kind in China. During the events of March 24th, it received the special attention of desperados. Previous to this the students had found it very difficult to concentrate attention on their studies. This was due to the efforts of paid emissaries of the radical movement who had enrolled as regular students. Two, at least, of these were definitely anti-Christian. They succeeded in dividing the students into two groups. As a result of the continued agitation discontent grew rapidly. The directness of the attack on the Seminary was due to these agitators some of whom actually led soldiers in their work of looting. Dr. Price, the president, as is well known, came in for long hours of bitter treatment. The Board of Managers finally voted to close the institution until the

fall of 1928 at the earliest. The buildings have been rented for the year to the Nationalist Government. Bible schools for the training of men and women carried on by the Southern Baptist Mission at Chinkiang have had to follow suit. Biola Institute at Changsha suffered from the wave of communism which swept over that city. Some of its buildings were destroyed and the others, until quite recently, occupied by soldiers. Here, then, is an important group of training institutions closed, with considerable doubt as to when or under what conditions they will reopen.

Happily not all efforts to train Christian leaders were discontinued even where conditions have been strenuous and difficult. The Union Theological College at Canton has kept going. In January, 1926, the British members of the staff withdrew. But from February, 1926, till the present both British and American members of the staff have carried on. In spite of strong pressure the attitude of the students has been all that one could wish. They realize, many of them, that much of their work is remote from the irritating issues of the day. The theological school connected with the English Presbyterian Mission at Swatow has also managed to carry on. In the autumn of 1925 it was compelled to suspend. In the spring of 1926 the students were moved to Chuanchow, Fukien. In the autumn of that year the school resumed work in its old quarters, where it has been ever since. To meet the need created by the closing of the Union Theological Seminary in Foochow the Fukien Christian University is announcing a number of courses for the training of ministers. Some of the teachers from the Union Theological Seminary are to give these courses, which will be mainly in Chinese. Field work on week ends will be run in connection with this course under directors from each church. It is hoped to work out a theological course leading to the degree of A.B. Methodists in Fukien are working to unite their four conferences in one theological school. The idea is being received with considerable enthusiasm. The school will not, however, likely be opened until about a year has passed. The religious training, which is a part of the work offered at Shanghai College (Baptist), has been continued, though with a decreased number of students. The faculty of Religion in West China Union University and Bible Training School are still carrying on, though with a reduced foreign staff. The Theological Department of Shantung Christian University closed when the missionaries evacuated. It will be reopened this autumn. In North China work in training institutions is still going on. Yenching University, Peking, recently announced new courses for religious workers. We understand that registrations for these courses have been very satisfactory, owing no doubt in part to a lack of facilities in other places.

The training work of the Y.M.C.A., has also been adversely affected by recent events. The National Committee, however, has cooperated in institutes for secretaries within recent months in Tsinan, in January, and in Moukden, in June. Similar institutes are planned for several places in China this Autumn. Fewer men are taking the correspondence courses though these are still going on. Little is, however, being done in the way of local training classes. Normally five or six of the major Associations carry on such classes. At present not more than two are continuing them.

For a number of years the supply of new material for leadership in Christian work has been decreasing. This downward trend has been greatly accelerated by recent revolutionary movements. Volunteers for the minis-

try are few: One large institution reports none for the current year. Some Christian leaders have been drafted into political or other kinds of tasks. "There are so many more avenues of work," says one (North China), "open to students to-day that the ministry is now only one of *many possible* professions." For either financial or political reasons the Y.M.C.A. has lost a number of experienced secretaries. One also reports (South China) that the Church is heavily handicapped by the lack of men of the right quality. The better qualified preachers also, he states, show a "marked unwillingness to undertake pastoral responsibility."

Our correspondents give a number of reasons for this downward trend in the supply of Christian leaders. The general disorder, which is so prevalent, has certainly helped to accelerate it. This makes all kinds of teaching difficult and is given in one case as the main cause for the closing of two Bible Training schools. Financial stringency is another cause. Support from the boards is going down. One mission had, for instance, to cut off the support of theological students. This situation hits prospective ministers who are desirous of taking a college course in preparation for their work especially heavily. Such a student has a rather "heavy financial outlay in connection with his undergraduate work which continues through his theological studies and calls for a correspondingly large salary on graduation." The burden of the support of Theological students and ministers is falling more on the Chinese Church, and "The Church," writes one, (South China) "has not yet shown itself prepared to provide support on the scale well-qualified men need." Furthermore the breakup of mission work has "taken away the only source of support which would enable college students to look forward to the vocation of minister." There are also revolutionary influences, bearing on the religious life and outlook which help create a backwash in religious interest and conviction. "The Nationalist Movement," says one, "has temporarily lessened the interest of students in religion and religious work." Another (North China) senses in students generally "a certain rather indefinable spirit of disillusionment and reaction against any idealistic activities." In one school the theological students complained about the low spiritual condition of their college life. Frequent reference is made also to the uncertainty in the minds of actual and prospective Christian workers as to the *distinctive* truths of Christianity, (See page 595-6). Many Chinese Christians show little appreciation of the historical continuity which links the Christianity of to-day with that of the past. In contrast to this is a marked consciousness on the part of Chinese Christians of the historical continuity of Chinese culture and ideas. This is natural. But it gives rise to a conflict between the age-old consciousness of China and the quite juvenile consciousness of the Christian Church. The juvenile Christian consciousness tends to be submerged in the revived consciousness of China's cultural and religious past. This creates a really serious situation. Only a dynamic and clear-minded Chinese Christian leadership can meet it. This makes the downward trend in the supply of material for Christian leadership of tremendous significance.

Some of our correspondents refer to the total or future effect of revolutionary movements upon theological education and training for Christian leadership. One urges that this department of work like all others must go under Chinese direction. A need correlative with this is that of an increase in the number of Chinese on the staffs of theological institutions. Theological curricula also, says the same informant, himself a theo-

logical professor, must needs be changed in accord with Chinese ideas of theological education. It must "be brought more into harmony with Chinese conditions and thought." Another adds that "the tendency is already and will increasingly be to place greater emphasis upon the economic and industrial aspects of theological education." Another (North China) says that it must be shown that "a ministerial career gives some opportunity for patriotic and human service as affected by the political movement into which so many Christian students with this spirit of service have been going." There will also be increasing emphasis upon the "vital" (spiritual) side of the prospective minister's training. Our correspondent (Central China), however, finds little evidence that such an emphasis is under way. One wonders, also, whether in view of this weak historical Christian consciousness, it would not be a good thing, in these days of marking time, for Chinese Christian leaders to sit down with their missionary colleagues and unhurriedly endeavor to discover what Christianity does or should primarily stand for in China. There are many evidences of a sharpening of Christian attention on this very problem. In view of the present situation Christianity needs to be redefined in terms of cooperative thinking. Little progress will be made in the securing of a dynamic Christian leadership until progress is evident at this point.

PROSPECTS OF CHRISTIAN WORK IN HUNAN.

In April and May, Christian work in Hunan encountered great obstacles. These came, on the one hand, from a group who were entirely anti-religious, and on the other, from those who resent Christianity because of its relation to the foreigner. Of forty resident preachers (Chinese) in our mission (Evangelical Church), only about four were able to continue residing in the places provided for them. In some instances it was necessary for them to leave the community altogether for longer or shorter period. In other cases they were required only to vacate the mission premises and release these to the use of the unions. By some method of reasoning, which we are not able to fathom, many of the leaders of these unions felt that in some way or other the unions would fall heir to all the property which had been provided by foreign funds.

During those days, the beatitude pronounced by the Master upon the meek was not the only blessing coming to that company. In fact it was not wise to be anything but meek. Meekness was the passport to continued residence on the earth. However, in most cases, aside from the ineligibility to take part in the running of things; and in some cases the inability to get the cheap rice provided for the poorer of the community, the Christians suffered little direct persecution. The opposition, however, has not been without good results. Many have been led to re-evaluate their religious experience. To-day they stand more firmly grounded than ever before.

The unions with Communistic tendencies were not only anti-Christian: they were anti-everything, except anti-self. This led to conflict with the army, and in the end to their (at least temporary) undoing. So our preachers are back in their old places, and the regular church services are again being held. The attendance leaves little to be desired. Of course schools are closed and hospitals too; but the preaching of the Word continues.

During sixteen days in Changsha and beyond, we noted *very* little virulent anti-foreign feeling. The rank and file of the people looked upon

us as residents of the temperate zone, who do not like the winter, look upon the return of the first migratory bird of spring. They had a rather hard time of it: at least an uncertain time. They thought that if conditions warranted our return, there must be better days just ahead. Our Christians were *glad* to see us also. Evidently the days of our usefulness are not altogether past. The desire shown by the leaders for some re-organization is still strong. But the experiences of the past few months have tended to reduce their self-confidence; and will make the re-adjustments easier of accomplishment than they would have been earlier.

During the past twelve months a great change has taken place. Formerly the person and the property of the foreigner had been rather exempt from the looting soldiers. Now he seems to be the chosen victim. Until we can in some way reach an understanding with our Government representatives, we take chances of being unwitting causes of international complications, if we go about too freely or in too large numbers.

Missionaries are not required in Hunan for educational work now. A recent order from Tang Seng Chi, says no schools of middle school grade or above shall be opened this fall, mission schools included. We understand that a previous order had prohibited mission elementary schools.

It is uncertain as to what the reaction might be if we went back in large numbers at the present time to take up permanent residence. Most of us no doubt feel that the foreign powers could hardly be expected to quietly accept a repetition of the Nanking affair. We feel that such a thing could happen anywhere, with so little real authority and control being exercised. It seems that for the immediate future, the best we can do is to have a selected few visit the work as opportunity offers, the remainder giving themselves to anything worthwhile. We are sorry, but at the moment the hope for a better day, is a rather deferred one.

We have been led to rejoice greatly and continuously by the very evident Christian experience and grace shown by a very great percentage of Christians. This we believe is true not only in one church but in all. I. R. Dunlap and C. C. Talbott.

CONDITIONS IN YACHOW, SZECHUAN.

We have just come through a ten days' siege here with the Chengtu forces across the river and firing pretty steadily at the city all the time. As much of their fire was directed at military headquarters and we were next to that and between them and the headquarters of Liu Yu Chiu, we got a lot of it. Added to that the danger of panic at military headquarters and their trying to escape from there by coming over our wall made our compound a danger spot. I moved the girls into the brick residence left vacant by Dr. Webb, to the compound of which I have entrance from our school. It was fortunate they had that place of refuge, for there they were at least behind brick walls. They slept on the floor there for ten nights and lived there daytimes as well. I had to stay at night in the dormitory on this side so as to be ready to meet emergencies on this compound as well as being within call of them. Shells struck my side of the dormitory in several places; one day a shell exploded over my room and another in the school yard. Many bullets came this way and on the last night before the Chengtu forces entered, it literally rained bullets on my roof, for the firing was very heavy and aimed this way. We conducted union examinations.

under these conditions, but all my girls took the examinations. They really deserve a bonus for taking them at all at such a time.

The hardest day came when the Chengtu forces entered and started to loot. My compound opens on two streets and I also have charge of the physician's residence compound which opens on a third street. Only low walls separate us from our neighbours and it is especially easy to get over from the Yamen. I had to meet most unwelcome visitors also all over this place that day, some came to loot, some to occupy or to arrange for cooking their food, some on other errands such as pretended searches for enemy refugees, etc. Some took things in my home but I was able to get them back, except a trifle or two that they had hid on their persons. I met one carrying away my typewriter just as I was trying to steer another so that he would not go near the school dormitory. I had to talk to him and his companion, who was carrying off my best lamp, some time before I got my things back, even demonstrating the use of the typewriter while the thief held it. It was a hectic day but I so forgot myself in thought of the girls that I really never knew fear. They did not come here to loot because it was a foreign place. There were forty or fifty families looted here. This place, however, is entirely Chinese so that it is never recognized as a missionary compound and we always find it difficult to care for. The Webb compound, however, is foreign and easily recognized as such, and an empty compound must be a great temptation to looters. While those who have come there wanted to quarter troops, I rather think they wanted to see what they could get. After the officers arrived some semblance of government was established and the soldiers, who had come over our back garden wall in big numbers, were called back to the Yamen and reprimanded. We have seen none since. I was, however, called to the aid of the Webb compound before I had got out of bed this morning and rushed over in kimono and bare feet to find a rather ugly soldier there who insisted that he would break down the doors if we did not unlock them. However, we had a poster at the gate forbidding troops being quartered there and after much talking and calling his attention to that, he went out, saying a few uncomplimentary things."—A resident missionary.

Y. W. C. A. SECRETARIAL INSTITUTE, SHANGHAI, JULY 1927.

During this year of 1927 the Chinese secretaries of the Y.W.C.A. have felt greatly the need of getting together. A secretarial institute was suggested for this summer. Letters were sent out, answers came in and plans adjusted. And though in most of the China Associations summer schedules are now heavy, and though travel is difficult and uncertain a group of 26 Chinese secretaries, old and new, representing ten of the thirteen Y.W.C.A. centers in China, and of six other young women who wished the training this institute could give, gathered for a week of conference, study, fellowship and worship together. Except in a few cases where a Westerner spoke and had to be interpreted, the meetings were conducted entirely in Chinese and the responsibility of the conference rested largely on Chinese shoulders. The beautiful buildings and campus of McTveire School were lent for the institute.

From the very first, a sense of the meeting of friends, old and new pervaded the gathering.

The program outline was like similar gatherings at other times except that far more time was allowed for free discussion by the delegates. Many hours were put into presentation and discussion of Y.W.C.A. work, methods, policies. Religious education, adult and popular education, work for children, for rural communities, for industrial women; finances, recreation, public health, better homes week, these and many other subjects were fully discussed, with all kinds of approaches and all sorts of solutions. All the subjects were considered in the light of China, and her womanhood, to-day.

Two courses of lectures were given, one on China's recent history, international and internal, one on industrial, political, and social subjects, closely related to-day to the work of such a women's organization.

The first hour of the day was spent in worship and in the consideration of religious problems.

The program was not all work and "talk." One morning was given to visiting a model industrial village, conducted by the Y.M.C.A., and a nearby factory. An afternoon and evening were set aside for shopping, sight-seeing and visits. There was a walk and picnic, on the campus of St. John's University and there were "ice cream parties" and "talk feasts" in the conference intervals.

On The Field

Resignation of Dr. Harold Balme.—The British section of the Board of Governors of Shantung Christian University recently received with great regret the resignation of Dr. Balme from the presidency. Dr. Balme has been president since 1921. His resignation is entirely due to private family reasons.

Daily Vacation Bible Schools.—This Movement like all others has been forced to slow down. Nevertheless the summer of 1927 has seen between 450 and 500 schools in operation. Literature has been freely ordered in Hongkong, Manchuria and Fukien, this latter province leading all the rest in this regard. Nine provinces are known to have had schools this summer. Hangchow had nine schools one of which had more than 200 in attendance. Seventeen schools were held in and around Shanghai. In these schools there was a special campaign for each week. (1) Clean-

liness. (2) Orderliness. (3) Honesty. (4) Love.

Students Reform Christian Association.—The student Y.M.C.A. in Nanking University formerly had a membership of 300. It amounted, however, to a club with little "vital Christian grip on anything." Recently the requirements for membership were put upon a vital Christian basis. As a result the number of members dropped to forty. One good effect of this attempt to make the Association a real Christian influence was a more profound respect for it on the part of the non-Christian students than ever before.

Illness of Dr. Gilbert T. Reid.—Dr. Gilbert Reid, the director of the International Institute, has been forced to lie by in hospital for more than five months. Our sympathies are with him. He manages to do some writing in connection with the Institute, the major

activities of which are under the care of his son. Like all Christian institutions this one has also suffered from revolutionary and financial difficulties. The work of the Peking branch has been closed. For some time it has not been possible to hold any conferences between the leaders of different "faiths." Some work is going on nevertheless.

Chinese Red Cross Society.—

This society is erecting a Central Hospital in Peking, where its headquarters are, on a site granted it by the Government. The China International Famine Relief has made a grant of Mex. \$60,000 towards the initial expense. This subsidization comes from the surtax funds. One purpose of this hospital is to have a staff that may, in times of famine, be moved about to meet emergency needs in famine districts. The field machinery is counted an indispensable part of any Red Cross hospital worthy of its name. In former famines the International Famine Relief Commission has operated hospitals and sanitary stations in affected areas.

A Proposal for Voluntary Indemnities.—A proposal is being made by some missionaries that a committee of Chinese be formed, consisting of prominent Chinese Christian leaders and others, to take adequate steps to raise in China from Chinese all the funds necessary to repair and re-equip properties looted and damaged (possibly not including those buildings burned) and to cover all personal losses of Consular officers, business men, missionaries and Chinese affected thereof. This proposal has to do particularly with the losses incurred at Nanking on account of the incident of March 24-25, 1927. Those proposing this measure feel that it would do much to win

approval, restore confidence and raise higher than ever the respect and good reputation China has had for years for correct behavior and right thinking.

The Situation in Shensi.—

"Following Feng's capture of the province and the driving out of General Liu Chen-hua, elaborate efforts were made in every centre to stir up anti-foreign and anti-Christian feeling. Posters were exhibited and handbills widely distributed denouncing Christianity in the most riotous terms. Students and agitators broke up religious meetings at Sianfu and elsewhere, smashing signs over church doors, and trying to force native Christians to recant. Students also have petitioned the authorities that all church and foreign property should be confiscated, and the foreigner driven out of China. Some of the most powerful officials are preaching mob law to coolie crowds." National Bible Society of Scotland, July, 1927.

Where Are the C.I.M. Missionaries?—

C.I.M. statistics of July, (1927) show that of 1200 foreign workers over 400 are in the home-lands, 400 are evacuees in Shanghai, Chefoo and Tientsin, 300 are still engaged in their regular work in these three centres and in the interior. 213 are still in inland stations. These comprise 83 men and 130 women living in 71 inland stations in 12 provinces. Of these 50 are British, the rest are mostly Germans and Scandinavians. The largest number of them are in Hunan. This means that over 1/6 of the foreign force is still in interior stations and that over 1/4 of the inland stations still have foreign workers.

School for Foreign Children in Tsingtao.—A school for foreign

children is in process of being organized at Tsingtao. This school, it is expected, will follow the curriculum of the Shanghai American School, and will meet the needs of children below the fifth grade. However, if families spending the winter in Tsingtao increase the number of children sufficiently, work through the eighth grade will be carried on. Those organizing the school would like to get in touch with one man teacher and one lady teacher, properly qualified, who would be willing to spend the winter in Tsingtao, and give assistance in the organization and carrying on of this school. Communications should be addressed to Mr. T. Adams at Tsingtao, or to Mr. B. W. Smith, Tsingtao.

Condition of Churches in Chekiang.—Rev. P. R. Bakeman of the Baptist Mission (North) recently visited and reported on the condition of churches in some parts of Chekiang province. In and around Huchow everything appeared quite normal though the Huchow city church is still depressed on account of its recent difficult experiences. In five out-stations little evidence was noted of an adverse effect from present general conditions. The church at Yien Ka Wei though pastorless is very much alive. It supports one of its own members in seminary studies and maintains a conference and retreat center on a nearby hill. In a number of cases preachers have been lost. Mr. Bakeman found through conversations that there is need of stressing Christian culture and deepening the spiritual life of the preachers. The Baptist Church at Shanghai north was for some time occupied by the military but has now been evacuated. The new Pastor Tsai and the membership are taking hold in a vital way. The work in Hangchow city was also found to

be proceeding normally. The Independent Church Movement is moving somewhat slowly.

New Bible House in Peking.—

On August 1, 1927 the cornerstone of the new Bible House of the American Bible Society was laid in Peking. Mr. Wu Lai-chuan, vice-president of Yenching University, laid the stone and made an address. He was introduced by Rev. C. Lacy, the agent of the society in China. This was the first Bible House set up by this society on territory in China outside the control of the United States. The new building cost approximately G.\$50,000, the gift of the Maryland Bible Society. It is in Chinese style. It will have capacity for the distribution of a million copies of the scriptures annually. A residence for the secretary is being erected by its side. Among the articles deposited in the brass casket in the stone were numerous reports of American Bible Society work, pamphlets, a Bible with special inscriptions on the cover written by General Chang Chih-kiang, a New Testament, coins discovered in digging the foundations and recent Chinese dollars.

"The Call of a Hangchow Christian."—Below are given a few extracts from a statement issued by Dzen Peh Yun, Principal of An Ding Middle School, one of the strongest semi-private schools of Hangchow. The title is "The Call of a Hangchow Christian" and while put forth by an individual, the point of view is representative. "While so many changes have come to China, the church continues to be merely a borrower of western forms and dependent on foreigners. No wonder in this Revolutionary time the church is suspect, as the "slave of imperialism." "How can

the church in China continue to merely follow and be a Parasite?" "Let us rise up quickly, fearlessly and unitedly build a free independent Hangchow Christian Church and make ourselves the pioneers of the whole country. (1) Do away with western churches: i.e., autonomy in religion, polity, and finance (2) Break down denominations as brought over by missionaries and alien to the Christ whom we know, which means one religion in Christ and unity in creed and in form. (3) Establish a Chinese Christian Church (Recover the "church rights"): found a church to meet the needs of the Chinese people.

4. The attitude toward western fellow Christians should be to ask them to retire to the position of guests. Maintain, however, our long-standing cordial relationships. Make no objection to their work of spreading religion but they should not establish churches, etc., nor interfere with the self-determination of the Chinese church."

National Council of Congregational Churches in America and China.—At its meeting on May, 31, 1927 this council passed the following resolution:—"We publicly and definitely affirm our unalterable opposition to military intervention in China and to the use of force in promoting business or protecting missionary work, and at the same time reaffirm our faith in conference and arbitration as a method of settling all international questions, our belief in the inherent right of China's patriotic citizens to determine for themselves the future of their country, and strong desire that America should immediately take the initiative in moving toward new treaties by inviting China to appoint delegates to enter upon negotiations with American delegates appointed

for this purpose. And finally, that a copy of these resolutions be transmitted by our General Secretary to the President of the United States, the State Department at Washington, the China National Christian Council and the officials of the Congregational Churches in China."

Trend of Benevolence in the United States.—"Information Service" for June, 18, 1927 records the results of a study of benevolence in the United States. According to bulk of membership it seems fair to conclude that the prevailing trend for the church years ending somewhere in 1926 was slightly downward. But it cannot be said with any degree of accuracy that there is a general tendency predicable, during the last five or six years, of all the larger communions. Some trends are up, some down. Two of the largest bodies, Methodist Episcopal and Southern Baptist, show serious decreases. On the other hand, the Methodist Episcopal South, the third largest communion, apparently reverses the tendency shown in the others. The Presbyterian Church in U.S.A., seems to have dug in at the ten million mark, and the Disciples, while reporting less than in 1925, are still above their previous average. For the year ending in 1926 (at various months for different communions), four out of thirteen communions report decreases, five report increases and four have not yet reported.

Registration of West China Union University.—The question of registration with the government has been facing the University for a long time. A whole year has been spent on the problem. A full paid man has been engaged to attend to the work of registration in the Northern government. But

when every document was ready there came a change of government and regulations. The difference in the problem as raised between the two governments is that of the president. The Board of Governors has been written to for the revision of the constitution in order to meet the requirements of the Nationalist Government. Meanwhile work on the matter of the reorganization of the Senate and the Faculties has proceeded. Among the twenty-seven members of the Senate there are fourteen Chinese, and out of the five deans, four are Chinese. Rev. Donald Fay is the vice-chairman of the Senate and the dean of the faculty of religion. From this new Senate the new Chinese vice-president was elected, Mr. Lincoln Dsang, who graduated from Northwestern University. It is planned, also, to have secretaries of the different administrative departments. There is a new dean of the board of deans and Rev. Donald Fay has been asked to be the secretary of general affairs next term. These changes will enable the University to meet the requirements of either government.

The Boards and Indemnities.—Mission administrators in America have been giving much serious thought to the question of indemnities. A general final decision has not yet been reached. At present, however, many of the Boards are reluctant to make claims through the American Government for compensation for property losses. This is not due to any intention to condone wrong doing, but rather to a desire that the Chinese authorities should be free to settle these questions on their own volition. This leaves open the question of receiving an indemnity if and when offered by the Chinese authorities. No mission board plans to ask or

receive any indemnity for the loss of missionary lives. A number of the Boards have decided that they themselves will compensate their missionaries for the loss of personal property. Special appeals are being made to the churches to contribute the funds needed for this purpose. Names of Boards known to have taken this action are, Board of Foreign Missions of the Presbyterian Church in the United States, Board of Foreign Missions of the Methodist Episcopal Church, Foreign Department of the Woman's Foreign Missionary Society of the Methodist Episcopal Church, The Ginling College Committee.

Earthquake in Kansu.—On May 23, 1927, the province of Kansu experienced what is probably its most disastrous earthquake. The actual earth tremors began before and extended beyond that date. The earthquake occurred in the northern half of the province and probably severely affected about twenty thousand square miles. This area includes the cliff dwellers many of whom were doubtless buried under the crumbling mountains. Many thousands were killed. The survivors are in desperate straits. Sisiang, the largest center of the work of the Society of the Divine Word, was entirely destroyed. Sister Superior Constantia, who had been in China twenty-one years, was killed. Kulang, another large city, has also disappeared. Liangchow has been seven-tenths destroyed. The China Inland Mission property in this center was badly damaged. At Lanchow, another China Inland Mission Station, the buildings are down and many people injured. At Ninghia, in the north-east corner of the province the damage was slight. Thirty-four American and European missionaries are reported to have been in Kansu at the time of the earth-

quake. It is believed, however, that all except the one mentioned are still alive. No final and conclusive reports have yet been received. Three one-thousand year old pagodas crumbled. Many survivors are living in mud and straw huts, afraid to return to the few houses still standing. International help is needed. The inaccessibility of this region adds enormously to the difficulties of giving such help. From the China Weekly Review, August, 13, 1927.

A Glimpse At Honan.—"To-day I got back from Yenling (an out-station twelve miles from Fukow). Most of the homes have been hit by bullets and many people killed. I saw numbers of dead bodies, because there have been too many to bury. It is truly a pitiable sight. I saw also a great many wounded soldiers and civilians, and everyone very sad. We truly praise the Lord's grace that all the Christians are safe. That part of the chapel where the women sit on Sundays was struck by bullets which made a big hole in the roof, but no one was hurt, although many bullets fell in the courtyard. Mr. and Mrs. Chang (evangelists) and Mr. Wen (doorkeeper) were unhurt, although terribly frightened, and felt there was no escape for them, but the Lord delivered them. The Northern soldiers surrounded the city and besieged it, but at last seeing too many people were killed they used their big guns and broke into the city and went in; although many of them were killed by the Southern army they were not afraid, so the Southerners fled. All the business in the city is ruined. The soldiers came to the Gospel Hall three times for money but nothing was stolen. That day a military official came who was a Christian, also his wife. This was the Lord's goodness to us in pro-

tecting us. It is now very difficult for anyone to travel. No carts or animals can be had, all have been taken by the soldiers. We are now peaceful here in Fukow, all the boys in the school are good." From letter from Mr. Kao, evangelist at Fukow, Honan, C.I.M.

New Work in Manchuria.—"The Missionary Voice," July, 1927 contains some interesting information with regard to new work opened up in Manchuria in recent years. At Tsitsikar, about 250 miles from Harbin, work was started about November 1925. In January, 1927 a revival meeting was held by Rev. George F. Erwin and Brother Gavrellovchuk. Among those converted before this were Mr. and Mrs. Zaharedsky, the husband having been formerly a Bolshevik soldier. There is a Sunday class of Chinese. The work in this town moves slowly on account of persecution by Bolsheviks. Work was also opened in Budahoo, on the Trans-Siberian railroad, in November, 1926, by Brother Volegoff. In this town there are about 2,500 Russians and 4,000 Chinese. The Sunday School and church services have grown slowly. The assistant at this place, Brother Gavrellovchuk, is also a converted Bolshevik who was brought up as a Roman Catholic. Plans are on foot for the opening up of work at Manchuli where there are 8,000 Russians. Mr. Zaharedsky, mentioned above, desires to go into the most difficult places in Russia and preach. In Galantoon, Manchuria, there is a man by the name of Shirokoff who became interested as a result of reading the Bible. He invited Brethren Erwin and Gavrellovchuk to visit his town. This was done in April, 1926. Preaching was carried on for several days and Mr. Shirokoff and several others were converted. Another result was

that a little later there was a marriage from which for the first time vodka was excluded. It was also the first Protestant wedding held in that town.

Situation of West China Union University.—"It seems a miracle to some people that the University should have been guided to a safe and smooth position from the high tide time and the rough sea of last year. The reason was that we adopted the policy of 'safety first.' The four Chinese words 'Ren Chin Fang Ren' (人情方人), literally mean, 'Friendship squares man.' The real meaning is that by friendship we get people to be friendly with us. This was the way we did things in this Institution last term, and it helped us a great deal. Before the trouble reached the combustion point no one here thought of a good way to smooth things over. Then when things got too serious and the Institution was in great danger there was effort to stop it, but it was too late. Since Mr. Dsang and I came to the University we have tried to smooth things up beforehand. Take the soldiers drilling on the campus, as an illustration. Many soldiers came here to drill without any permission from us. They broke into foreign houses and took things away. The governor was repeatedly appealed to but his orders were so much waste paper. We tried another tack. We got acquainted with the officers of the regiment and invited them for dinner; they in turn invited us. They were the first ones to speak about the drilling. They apologized to us and said that they were very sorry they had to bother us by using our campus. They would see that their soldiers behaved themselves and would move into the city very soon. So that question was definitely

settled before long. When some other groups came afterwards we treated them the same way and the method was very effective." In a letter from Rev. Donald Fay.

Outlook in Hunan.—Dr. Frank Keller recently spent ten days in Changsha, Hunan. His report on conditions there contains the following encouraging facts. The situation has greatly improved. The work of several missions in Changsha is going on prosperously under Chinese leadership. Officials are friendly and courteous. All mission premises have been freed from military occupation. The people are most cordial towards the missionaries. The members of the Liebenzeller Mission have stayed right on all the time. Their Sunday and street chapel services are crowded and a number are seeking baptism. Two ladies of the Church of Sweden Mission have also remained in the city all the summer working successfully among the young women. The Rev. W. H. Lingle, who has been back in Changsha two months, has been having fine attendances at Sunday services. The Changsha orphanages have been going on as usual under the direction of the Liebenzeller Mission during the absence of Mr. Allen Cameron of the Broadcast Tract Press. The school for Blind Girls has also carried on. Several of the Biola Evangelistic Bands have been able to continue working, though some have endured persecution and others were obliged to lay off temporarily. Urgent calls for the help of these bands are coming in from all over Hunan. No mission schools are to be opened this fall. This seems to be a precautionary measure on the part of Mr. Huang Shih Heng, the new Commissioner of Education, who is friendly to the missionaries.

The Hunan Government has issued an order that all mission property must be registered within five months, paying a registration fee running from two-tenths of one per cent up to one per cent, of its value. Failure to register means a fine. If registration is delayed beyond a year the property may be confiscated. Valuation of the property is to be left to the missions concerned. Quite a few business men have returned to Changsha. The chief hindrance to the return of missionaries seem to be the uncertain attitude of their consular officials.

Situation of Religious Tract Society.—The Religious Tract Society for China, which has its Head Office and Printing Works in Hankow and a Depot in the Missions Building at Shanghai, has had to face serious difficulties, but has not ceased its activities altogether at any time, though it was compelled to close its Printing Works and therefore to suspend the issue of new publications which were partly printed. It believes that since evangelism will be the principal work of the Church in China, the demand for evangelistic tracts will tend to increase rather than diminish, but it also believes that the free distribution of propaganda material which has been such a marked feature of the last few months in China will render it necessary for the Church to adopt the method of free distribution much more fully than in the past. The Society hopes to secure funds for this work both in China and from abroad. It is projecting new tracts for publication when the way opens. The Society also believes that there will be a great increase in the number of Bible Schools and Station Classes, and it is therefore pressing on with the preparation of those volumes of the "Bible Com-

mentary in Mandarin" which have not yet been issued, with additions to its "Bible Testimony Series" and with other books suitable for use by the comparatively illiterate in their study of the Word of God. Probably the entire strength of the Society during the next year or more will be put into these two lines of work—evangelical tracts for the masses and Biblical Aids for the ordinary members of the Church.

As regards the missionary staff of the Society, three of the workers, Messrs. Joshua Vale, Harry Price and George A. Clayton, are still in China and expect to remain. Miss F. E. Gooch, who was on furlough when the missionary withdrawal became necessary, will not return to China for the present but will continue her work as far as is possible to one away from China. And it is likely that a group of missionaries, able to render help to the Society from the literary standpoint, will be allowed by their Societies to devote more time to the preparation of manuscripts than would otherwise have been possible. Special funds are being sought to provide for the Chinese colleagues who will work with these extra helpers. This suggested line of work will not, of course, prevent the Society from considering manuscripts offered to it by Chinese or foreigners which have not been included by the Society in its programme of work to be undertaken.

Missionaries and Politics.—Dr. A. L. Warnshuis, a secretary of the International Missionary Council, recently made a speech at a conference on the above topic. We feel it well to repeat a few of his statements which have to do, of course, with American missionaries. Wherever he goes the missionary remains an American citizen.

Naturalized citizens may lose their citizenship by prolonged residence abroad unless they carry a passport and properly register in their consulates. The native citizen can divest himself of his citizenship only in countries that have naturalization laws. This is not possible for Americans in China as in 1868 China and The United States signed a reciprocal treaty agreeing that the citizens of both countries should not be naturalized in either. As a citizen the missionary cannot contract out of some of his duties and privileges and retain others. He cannot be a citizen of the United States with regard to part of his activities and a citizen of another state with regard to others. In international relations and laws there is no place for persons who would be citizens of no country. The functions of the Church in relation to politics are not easy to define. In a foreign land, however, the missionary is not left in much doubt on this subject. In general terms he is required to abstain from any active participation in political affairs. In this regard he is situated like the representatives of foreign governments who must carefully abstain from discussing the politics of the countries in which they reside. While some tolerance is permitted in this matter in private relations, in public the missionary is in practically a similar position. For them to engage in political discussion, either for or against the government, is sure to raise strong objection. They go as preachers of religion. The practical application of the principles they teach must be left to the Christians who are natives of the country in which missionaries reside. "In concrete terms this means that it is not proper for the foreign missionaries to take sides in favor of one party, for or against the militarists, or

those opposed to them, or the communists. To call upon foreign governments to intervene for or against any of these parties is to trespass very much outside the rightful bounds of his (the missionary's) functions." "In relation to international affairs the missionary is in another position. So far as his own government is involved in these relations, he may, if he chooses, exercise the right of every citizen in a democracy to discuss and criticise and advise regarding international political affairs."

Population of China.—Mr. Chang-heng Chen, associate chief of the statistical division of the Salt Revenue Department, has recently made a study of the increase of the population of China based on post office and customs data and other information. The results of his study are given in the Pan-Pacific Union Bulletin, new series No. 90, July, 1927. Since 1801 the Chinese rate of population increase has been lower than that of any other nation or group of nations. The total population reached the 400,000,000 mark in 1835. Since then the rate of increase has been less than one per thousand. In the 123 years from 1800 to 1923 the "increase of the yellow race has constituted only one-seventh of the total world population, while the increase of the white race amounts to two-thirds of the total." On the basis of this rate of increase the Chinese population will take 216 years to double itself. Statistics are mentioned which show that the white race of European origin will require only 58 years to double itself while the white race of non-European origin would take 87 years, for the same amount of growth. In China during the period from 1741 to 1783 the rate of increase was 15.14 per thousand;

from 1793 to 1849 it was 4.95 per thousand: from 1849 to 1923 it was only .81 per thousand. For 182 years the average rate of increase was 6.15 but since 1800 it has been 3.22. In general the rate of increase of the Chinese population in modern times is not quite one-third as fast of that of other countries. The reasons given for these varying rates of increase are as follows. For the first period China was not densely populated. For the second period some outlying territories were lost, while others would not submit to Manchu control. During the third period there were tremendous catastrophies, such as the Taiping Rebellion, the Nine Bandit outbreaks, several great famines and many civil wars.

"The Future of Christianity in China."—This is the title of a symposium published in the *International Review of Missions*, July, 1927. It merits special mention. Dr. Edward H. Hume contributes the following significant points. We must not expect China to be any more congenial to Christianity than other lands. Former attempts to establish Christianity failed of "permanent fruition" because of "compromise, foreign methods, church dissension and opposition from the State on the ground of rebellion." He finds, however, the following reassuring aspects in the present situation. (1) Sincere and continued popular friendliness. (2) Recognition by thoughtful Chinese that Christianity has "been a tremendous force for social as well as individual regeneration." (3) The feeling of many missionaries that "their spiritual opportunity is likely to increase in proportion to their disavowal of dependence upon foreign gunboats and all other methods that rely on force." (4) The widespread availability of the Bible. (5) A great

body of believing, witnessing Christians. His statement that we have "an increasing number of Chinese clergy receiving adequate training" hardly seems to fit the present situation. (see page 597).

(6) The "beginning of a conscious movement towards building up a truly Chinese Church." While he feels that the future task of the missionaries will "have deeper meaning and even greater value than in the past" he notes that missionaries must be less and less (those) who seek to be doing something." Mr. Stewart Yui feels that missionaries will still be needed in China but that they must come with a "new vision," and with the avowed purpose of building up a Chinese Christian Church. "Christianity," he states positively, "has come to China to stay." Mr. A. H. Bray reviews the revolution and the anti-religion movement. "Haste to reform" is to be seen in "all realms of life." "Nationalism is a new force in Chinese life." He notes that the attacks on missionaries have speeded "up thinking on ways by which the missionary could take a secondary place in the Christian Movement." "The testing time has exploded the myth of the 'rice Christians.'" Readjustment is called for along all lines. "There is the exceedingly difficult task of finding an adequate organization for bringing together the widely scattered Christian groups that are organized under extremely varied systems of ecclesiastical organization." Then there are great problems ahead in the statement of Christian truth. The future of the great educational institutions must needs be faced and solved. Questions of property ownership loom large also. A new strategy on the part of Christians is called for. Yet "it would obviously be unfair suddenly to cease all monetary contributions

from abroad for the many forms of Christian work in China."

A Mission Board Secretary on the Future of the Chinese Church.

—Dr. James H. Franklin, secretary of the Northern Baptist Board, has an illuminating article in the "Christian Century," July 7, 1927. After pointing out why the missions felt it necessary to evacuate he questions whether it would have been necessary "to send defense forces to China" had "the powers shown more consideration for the demands of the Chinese." "Christian missions in China," he thinks, "are suffering largely on account of the failure of governments to accord China the treatment which the Chinese righteously, as I see it, desire." He points out that while diplomats declare they can find no government with which to negotiate new treaties they do find some one with whom to file protests. In spite of recent tragic events and the seeming "debacle" of missionary work he urges that we should not be blind to the "constructive processes at work in the life of the Chinese people." "Eventually the revolution may give Christ a better chance to work his will, whatever may happen to organizations and institutions created by our hands." He recognizes that the Chinese are taking the leadership and rejoices at "the evident care" he found Chinese Christians "exercising to develop plans fitted to the hour." "Changes that have long been desirable are now inevitable." "The 'collapse' may furnish an opportunity for reconstruction—a chance to shift from paternalism to partnership." Many missionaries in many sections, he found, "feel that the Chinese Christians will not only stand the test now being given them, but will be developed by it."

The missionaries, therefore, should ask, "what the new day requires of Christians in attitude, methods and spiritual resources." False optimism is out of place. "But it is also true that something eternal has been created in Chinese hearts which can never be destroyed." "The eternal Christ formed in Chinese hearts can never be extinguished."

Dr. Speer on Future of Christianity in China.

—"But in spite of all fictions and confusion and inward contradictions, the National Movement in China is real and true. The Cantonese development may or may not be the germ of a true and ordered national life, but sooner or later a competent central government will be achieved. There is no company of qualified and equipped leaders such as carried the American Revolution and the Japan restoration to success, and at present many of the men who might be such leaders, whether from wise prudence or from timidity, dare not speak. Many capable and honest men of true patriotism are unable to do more than speak bravely and act honestly in private life. The political movement is not yet sufficiently free and true to give them room for public action. But the iron bars are broken or breaking and the great tides of life are running and flowing. As soon as China's energies are focused upon the fundamental political problem of the reorganization and reform of her governmental institutions from top to bottom, as necessitated by the impossibility of ever restoring the old order, the immensity of her task will appear and also the long and wonderful progress which is ahead of her will begin."

Assuredly both China and the western nations will suffer until it is apprehended that this great

task of China's transformation and the happy and honorable clarification of all her outer relationships, cannot helpfully be played off against one another to the hindrance of each, but that both problems must be worked out cooperatively in friendship and good will.

Sooner or later some one should undertake a careful, dispassionate and yet sympathetic study of the whole question of the relation of Christianity in China to the Chinese government and to western governments and to the treaties between them. When it was contended at a meeting which we attended that missions should not concern themselves with the treaties or with the international problem because missions should not be involved in politics, a Chinese Christian replied that the purpose of the present discussion was not to involve missions in politics but to extricate them. Probably the discussions of the past years have worked in both directions. Some of them have tended to extricate and some to implicate." The Missionary Review of The World, July, 1927.

Facing the Problem of Nationalism.—The General Conference of the Methodist Episcopal Church, South, is determined to find a solution to the rising tide of nationalism. Five or ten years ago, says the editor of the "Missionary Voice."

(August, 1927) this problem did not exist in its present urgency. As a result of consideration of this question in 1926 it has now been decided to set a Commission on Nationalism which during four years is to study this movement and its implications for the Christian Church. That a mission board should participate in such a study is justified by the fact that unless steps are taken now to understand and meet the situation action will be forced upon the Church by the various fields in which nationalism is a factor. This Commission on Nationalism is to be composed of twenty-five members of the home church and fifty-two Christian workers from the various "mission" fields. China, for instance, is to have nine members on this Commission. These "mission" field representatives are to be elected either by Annual Conferences or Missions. Each "mission" field is to have a Field Committee on Nationalism. This field committee is to investigate the whole question of church autonomy on "mission" fields, as well as methods of administration, control and cooperation. In short this Commission on Nationalism is to find ways and means of reconstructing "foreign missionary" policy so as to bring it into line with nationalistic aspirations while at the same time conserving close relationships with churches in the west.

